THE CONFESSION AND CONVERSION Of the chiefeſt and greateſt of SINNERS,

With his frequent Communion with God, in Chriſt, by the Spirit.:

OR

A Garden of Spiritual Fruits and Flowers.

LONDON,
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THE

COMFORTABLE

THe eies of the Lord, in love, are alwaies on all them that fear him, for he delighteth to delight them.

The Lord knoweth all those that are his, and none of them shall ever perish, but all of them shall enjoy him for ever, who is everlasting life and Salvation.

All the Sons of God are led by the Spirit of God, and they that have not his Spirit are none of his.

Jesus Christ came into the World to save sinners of whom I am chief.

Jesus Christ came to save those that were lost even to the lost sheep of the house of *Israel*.

Jesus Christ is an open Fountain, or a Fountain opened for sin and for uncleanness, where all sinners, as well the very greatest, as the very least, may wash and be for ever clean.

All weary and heavy laden sinners, that is, all such as are weary of their sins, and find them an intolerable burthen, if they come to Jesus Christ, they shall be sure to have and find all ease, rest, and peace.

BODLEIAN
29 AUG 1958
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TO THE READERS.

GOOD *Readers, and Friends, ſuch you are to me, however I am or may be unto you; what God ſhall cauſe me here to write as a Preface, or Apology, is not for my ſelf at all, but for you all, that is all for you; I ſeek not my ſelf herein (God forbid) and God forbid I ſhould have a thought, or any itching, to ſpeak, to make you ſpeak in the behalf of me, who am a poor man, a nothing but ſin, (as I am in my ſelf) therefore not fit to be mentioned, no other than to be lamented, as I am in my ſelf, and God to be praiſed and glorified, as I am in him, brought home to him, living in him, and for that I find and know that he liveth in me. I have not nor I ſhall not (I truſt through Grace) ever henceforth, go about to ſpeak or write my ſelf, but him that hath called me, and as he ſhall inable me, and ſhew forth himſelf in me, and unto me; for I deſire to forget my ſelf with*

my whole heart, unleſs to humble me, and to exalt the honour and praiſe of my God, who hath not only created me, but ſaved me, his I am, and his praiſes I will ſpeak. Wherefore all ye that ſhall come to ſee theſe lines, and this following diſcourſe, I truſt that you ſhall ſee the Power of God accompanying them, and owning them for his own words, and works, and if you find them not on your own Spirits to be his, diſown them and me; but I dare you ſo to do who ever you be. Read them I willingly would you did, and Ah would to God it were (all your Portions) to read them with a double Portion of his Spirit and preſence, which I had when I writ them, that he that gave them me, would doubly thus give them unto you, then I am ſure you would never forget his loving kindneſſe, nor ceaſe to publiſh his praiſes; you would I am ſure be never weary telling others the Love of God to your Souls. O God, that art all purity, brightneſſe, love, mercy, and goodneſſe, Compaſſionate I moſt humbly beſeech thee the Souls of all thoſe that thou haſt appointed to work on, by this thy Work; it is O God thine, not mine, I acknowledge it, I confeſſe it, I here proclaim and publiſh it, and do for it deſire to ſpeak loudly thy Eternal and everlaſting praiſes; fill them all, O God, with thine all, with thy heavenly overflowings, wherewith thou haſt ſo abundantly and frequently, filled, feaſted ſolaced and ſatisfied my Soul, breath into them, O God, thine own ſacred breath, and ſet their affections in a holy flame, that they may burn in Love and obedience

dience to thy divine and holy Commandments, and ever desire to live in them, and never to live out of them, and let this heavenly holy fire of thy Love, consume all other Love that is in them, that is not from thee, nor according unto thee, that they may be all made holy, as thou art holy, pure as thou art pure, and perfect as thou art perfect, that shining in thy brightneſſe, all that see them may know them to be thine, and behold thee in them, and they in thee; feast them, O God, as thou haſt feasted me, fill them with thy ſelf as thou haſt often filled me, give them and make them partakers of all thoſe heavenly gifts and graces, which thou haſt many times manifeſted, and given unto me, ſhew them, O God, ſhew them thy Kingdom, Power, and Glory, overcome them; Ah overcome them with thy raviſhing beauty, dart into their hearts a beam of thy Divine Light, that they may ſee all things (in ſome meaſure) that are in thee, O Lord, that are in thee, that they may know thee as thou are to be known, and labour to purifie themſelves as thou art pure. Ah Lord, array them all with the moſt beautiful and tranſcendent glorious Robes of the righteouſneſſe of Jeſus Chriſt, thy dearly beloved Son, that having put him on, thou maiſt for ever own them for thine own, and love them with that pure, perfect and ſurpaſſing Love wherewith thou loveſt them, and give them I moſt humbly beſeech thee in Jeſus Chriſt, thine own holy Spirit to direct them to walk obediently and faithfully henceforth in all the waies of thy Commandments, to

the

the praiſe, honour and glory of thy moſt holy and moſt glorious name, the edification of the brethren, and the comfort and conſolation of their own Souls, in the day of the Lord Jeſus Chriſt, that when he ſhall appear at his ſecond coming in glory, they may alſo all of them appear with him.

Dear Friends, I know that God hath not given me what he hath given me, for my ſelf alone, becauſe that what of it hath been already communicated unto others he hath with the bleſſing of his own Spirit, made it a Spiritual bleſſing unto them, wherefore I have good reaſon to believe (beſides the perſwaſion of divers good Chriſtians) that it will alſo find acceptation (among you eſpecially) for whoſe ſakes I do what I do, that is make it publick, wherefore if it ſhould meet with any ſo diſperately critical, or deviliſh, as to cenſure it or me, let him, or them know, that as I fear not, ſo I care not, what ever they ſay or do either againſt the one or the other, becauſe I know that God knoweth both my heart and my thoughts hereon, and that is enough to give me boldneſs to go on to do it, and alſo to rejoyce in the doing of it, becauſe he hath and doth perſwade me, that this my labour ſhall not be in vain, in the Lord. And who ever thou art that any waies cenſureſt it, or me, I ſhall as heartily pray for thee and thy Soul, that God cenſure thee not for it, but convince thee and convert thee, even as if thou wert a part of my very ſelf, and as if my well being did conſiſt in thy well being for be thou what ever thou art, though I hate thy ſin, and be offen-

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ded at it, yet I truly and in all faithfulneſs love thy ſelf and thy Soul, and would with my heart that it go ſo well with thee as it doth (through the free Grace, Love and Mercy of God in Jeſus Chriſt) with me. And I ſhall continue to contend with God in the behalf of thy Soul, ann the pardon of thy ſins, as for my own. I know what it is to be a great ſinner; and I alſo know (through the infinite and incomprehenſible Love of God) what it is to be waſhed, cleanſed, pardoned, juſtified, ſanctified, and ſaved from all ſin, and to be (in Chriſt without ſpot, or wrinckle, undefiled. And therefore I cannot, (in humility I ſpeak it) but as God, love all Souls with true and unfeigned Love, heartily praying and deſiring that none might periſh, but that all might come to partake of everlaſting life, to enjoy for ever thoſe heart and Soul raviſhing joyes that God hath prepared and laid up for all thoſe that truly love him.

I intend not to ſpeak any thing touching the method, nor to crave the excuſe of any for any thing that may not ſavour with them. I know from whom I have received it, and he I am ſure will patronize and protect it, and bleſſe it in ſome meaſure I hope, unto all that ſhall read it; but whatever ſucceſſe it find, I ſhall find I am ſure, all that I ſeek for, which is peace within during this life, and honour, glory and immortality in the World to come, which good Lord grant for Chriſt his ſake unto all thoſe that love thee, and wait for thine appearing, And thus, dear hearts, I leave you to the

guidance

guidance of the good Spirit of the Lord, to direct you in all your thoughts and words, that they and all your actions, as well as mine may be now and alwaies acceptable in his sight, who is our strength and our Redeemer, to him who is able to keep you from the hour of temptation, and to preserve you blameleſſe until the hour of his coming, I commit and commend you Remaining.

In

In *London*, Anno 1654.

IN the Name of the most Holy, Glorious and Blessed Trinity, God the Father, God the Son, and God the Holy Ghost; one God blessed for ever, to whom be given and ascribed, as all due is, and to none else, Honour, Glory, Power, Might, Majesty, Dominion and Thanksgiving, by me and by the whole world of his Elect, Now and for ever more, Amen, Amen, *So be it Lord, so be it.*

THomas *Arundell*, the poorest, vilest, basest, and most unworthiest of all the servants of the living God, altogether unworthy of that most Worthy, Glorious, and Right Honourable Title, but trusting on his mercy and Free Grace to be made worthy, through the merits and worthiness of Jesus Christ, and in him to be accounted worthy. Doth in all humility of heart most humbly beg and implore his Divine Majesty, in Jesus Christ, to inspire, bless and assist him with his ho-

ly Spirit, that he may here following ſet down only the ſincere breathings and longings of his ſoul in truth and ſincerity of heart, and that he may grow daily from one degree of grace unto another, from ſtep to ſtep, untill he come to that height and fulneſs of meaſure of holineſs, appointed by God in Jeſus Chriſt, who is the fountain, the Ocean, and the fulneſs of all happineſs and bleſſedneſs, being God equal with the Father, Bleſſed for ever and ever.

A Prayer.

O Moſt Holy, moſt Glorious, Eternal, Incomprehenſible Lord God, full of Grace and Truth, Maker and Giver of all things both in heaven and in earth, from all eternity unto all eternity, thou art and there is none beſides thee, God bleſſed for ever and ever: Thou giveſt, O Lord, freely, fully and continually, and art never weary nor repenteſt, all our ſprings are in thee and from thee, thou canſt not increaſe nor diminiſh, whatever is done for or againſt thee; Ah Lord my God give me ſo much of thy ſelf, as I may be like unto thee in all things by grace here, and in glory hereafter; that I may ſtedfaſtly, faithfully, heedfully, carefully and circumſpectly do thy whole and holy will on earth, untill I come to glorifie thy Name in heaven.

O Lord

O Lord conform my will unto thy most holy and most blessed will, that I may serve and please thee by all my thoughts, words and actions, not turning aside to the right hand of pleasures, or to the left hand of profits. Let thy most holy and most blessed Spirit teach me, lead me, guide me, and so direct and govern me, that the thoughts of my heart, the words of my mouth, and the works of my hands may be now and alwaies acceptable in thy sight, O Lord my strength and my Redeemer.

O Lord that searchest all hearts, and tryest the reins pondering all our actions, be pleased in Jesus Christ to look down upon me, poor vile sinfull dust and ashes, the greatest of sinners, and the very worst of the worst of men, and for his sake wash away all my iniquities, and purge me from all my sins and my transgressions, known or unknown, secret or revealed, past, present, and to come, and for the merits of that most dear and precious blood of thy dear and only Son, which was (I believe) shed for me on the Cross. O Lord grant that I may appear blameless and spotless before thy throne of Grace and Justice at all times when I come before thee, that thou maiest have delight in me, and in all the works of my hands, and maiest according to thy good promise graciously hear and answer my petitions and requests, which I most humbly and earnestly desire may be framed in my heart by thy holy Spirit, that they may be according to thy holy mind and will, and finde acceptation through the mediation and me-

rits of thy dear only and beloved Son Jesus Christ the Righteous.

And grant O most mercifull and loving Father in Jesus Christ my Redeemer, that I may set down from time to time the only Dictates of thy holy and most blessed Spirit unto my poor soul, not any head notions, but my very hearts frame and only desires and motions; that they may both then and ever after refresh, rejoyce, glad and comfort me, and cause me to bring forth fruit to newnesse and amendment of life, for the honour and glory of thy great Name; and grant that I may ever renounce all merit or worthiness in my self for the very least of all thy mercies, no not for the crumbs that fall by thy providence from the childrens table.

Sure I am the more light I have from thee, O Lord my God, I shall the better and clearer see my own darknesse, the more I have of thy wisdom, the better I shall see the foolishnesse of all worldly wisdom, and the errours of my own waies; the more I have of thee, the less I shall have of my self; the more thou shalt be pleased to give me, the less I shall confess I deserve, and the more thou shalt be pleased to lift me up, the lower I will cast my self down: Ah Lord God, teach me to know my self that I may hate my self; teach me to know thee rightly, not in the history only, but in the mystery also; not only without, but also within, that I may love thee in fear, and fear thee with true unfained sincere spotlesse love; wean me, O

Lord,

Lord, from the world and the worlds loves, let me die to the world and to all things in it, that I may live to thee. Ah take me from the world, ere thou takest the world from me; fit me for thy self, ere thou takest me to thy self; let my last daies be my best daies, and my last thoughts my best thoughts; let me not live one moment longer then to do thee service, and let that only be my aim and my end, let thy work be my wages, and thy wages my work. O Lord God in Jesus Christ, I most humbly beseech thee to perfect and accomplish that good work which thou hast begun in me, for all my hope, trust and confidence is in thee, that thou wilt never leave me nor forsake me; Ah Lord, do not leave me to my self at any time, for I shall undo in one moment all thy doings, so great is my skill, power, strength, mind and will to all evil, against all good. But O my God, do thou continue to restrain my will and constrain it to thy will, and to the faithfull and entire obedience of all thy Laws and Divine Commandments. Write thy Laws of grace in my heart and thy Statutes in my minde, by the finger of thy holy Spirit, and suffer me never through any temptation to depart from them, but let them be a lanthorn to my feet, and a light unto my paths, to lead, guide, direct and govern me in the waies of righteousness and holiness, that I may live the life of the righteous, in the midst of this crooked, froward and perverse generation. Ah Lord, suffer not the mountains of my sins, nor the Rocks of unbelief to hinder thy mercies

from descending into my heart by thy holy Spirit, nor my prayers from ascending up unto thee by faith. Let thy mercies draw me, and thy judgements drive me, that I may run and not grow weary, that I may walk and not faint. Be, O Lord, my God I most humbly beseech thee in Jesus Christ a savour of life unto life to my soul, and of death unto death to my sins, and let thy holy and most blessed Spirit of grace, that knoweth thy whole, holy and sacred mind and will, lead me, teach me, direct me and instruct me in all the things I shall take in hand to do; and give me, O Lord I beseech thee, those things, and those things only that may draw me nearer and nearer unto thy self, to make me thine and only thine, that I may be wholly thine, holy thine, *alwaies thine,* and ever thine, *that living here in thy fear, I may die in thy favour, and after death be made partaker of Eternal life, through Jesus Christ my blessed and alone Saviour and Redeemer, for whom I desire ever to blesse thee as the Lord my Righteousnesse; and to whom with thy glorious, holy and sacred Majesty, thy eternal and blessed Spirit of grace, be given and ascribed by me, and all thine, as all due is, Honour, Glory, Power, Might, Majesty, Dominion and Thanksgiving, Now and for ever more,* Amen.

HEre followes my ſpiritual ſoul-Solaces, Dictates, or Gleanings of Gods Spirit, ſet down in order, and from time to time, as it ſhall pleaſe the Lord in his goodneſſe, love and mercy, to frame and fit my heart unto.

With a Journal of ſeveral paſſages, as ſhall hereafter befall me by Providence, whereby I may, as in a Heavenly looking-glaſſe, ſee, know, taſte, feel, and be certainly aſſured of Gods loving and mercifull dealing towards me, and of my daily approach, and bringing near and nearer unto my long wiſhed and deſired home of heaven, through and by the merits of my dear Saviour and Redeemer Jeſus Chriſt, there to ſing for ever and ever, *Hallelujahs* of Praiſe, Glory and Thankſgiving unto his moſt Holy, Bleſſed, Eternal and Glorious Name.

Let, O Lord, the Meditations of my heart, the Words of my mouth, and the Works of my hands, be ever acceptable in thy sight, who art my strength and my Redeemer.

Spiritual Meditations,

Being the Gifts and Dictates of GODS SPIRIT.

Or,

The hearts Frame and Language, that desires to be made Spiritual and to live spiritually.

1. O God my God, who art all things, and giveſt all things freely, willingly, abundantly, and continually, therefore of thee in Jeſus Chriſt do I humbly ask all things.

2. Give me thy ſelf, O God, and I will confeſs that I have all thoſe things I ask.

3. For unleſs thou giveſt me thy ſelf, I eſteem that I have nothing, though thou keepeſt nothing elſe from me.

4. I know that there is no perfect perfection here, and therefore we cannot live without ſinne, but O moſt gracious and moſt mercifull Father, lay

lay them not to my charge, but bury them all, past, present, *and to come,* in the grave of my blessed Saviour and Redeemer, Jesus Christ.

5. I will ever seek thee, O God, whom my soul loveth, desire thee only, and lay hold and depend on thee alone.

6. Let, O God, the things of the world be unto me, as I was unto thee (whilst I was in the world, out of thee) even as a menstrous cloth, and filthy rags.

7. Thy mercies, O God, are the hid Treasures which my heart seeketh, and longeth to enjoy.

8. Thy love, O Christ, is much sweeter to my taste, than the honey-comb, and I desire it much more then gold, yea above all the worlds treasure, good, and glory.

9. I am sure I shall be able to rejoyce, in and under any, yea all afflictions, if thou dost not afflict me, O my God and my Father in Jesus Christ, with thy absence.

10. He is in heaven though on earth, that doth truly love thee, and only love thee, and heaven is in him, because thy love is in him, because thou lovest him; thy love, O God, being the heaven of heaven in heaven, the best of heaven.

11. Do unto me, O God, what thou wilt, and do but only tell me that thou wilt it.

12. Were I in hell for thy sake, that is absent from thee, I could and would rejoyce, for it is my heaven

Heaven to pleaſe thee, my God, who haſt and doſt ſo much delight me.

13. Let me be but eſteemed in thy eies, Oh my Jeſus, my ſweet, my dear, and pretious dear delight, and I ſhall not vallue, but contemne all the ill looks of all others eies.

14. I had much rather be a *Paul*, a *Job*, or a *Lazarus*, then a *Solomon*, be Ignominious all my days, and honour my God alwayes, then be honourable all my days, and diſhonour my God but one day.

15. Of all afflictions, O God my God, let not ſin be my affliction, afflict me not with ſin, for ſin.

16. A wounded heart, a heart wounded with ſin, who can bear.

17. What burthen ſo intolerable heavy as the burthen of one ſin only, if the Lord lift it not up with one of his fingers.

18. I ask nothing in Heaven or Earth, but God in Chriſt.

19. God in Chriſt is all things, for all things out of Chriſt is to me nothing, he is my joy and my Salvation.

20. I had much rather, me thinks, be ever afflicted then never afflicted (whilſt on earth.)

21. Though by thy free grace, O God, thou haſt in love and mercy brought me home unto thee, yet thou haſt uſed affliction as the means, therefore

therefore do I love and kiſs the Rod, becauſe thou haſt appointed it.

22. I love affliction, becauſe it was the hand by which thou did'ſt O God lead me out of affliction, that is out of ſin.

23. I love affliction, becauſe by it thou haſt taught me to love thee, yea ſo to love thee, as I love nothing in compariſon of thee, but all things in ſubordination to thee.

24. I love affliction, becauſe in it I ſaw thee in me, and my ſelf in thee.

25. I love affliction, becauſe by it I ſaw that thou did'ſt love me.

26. I love affliction, becauſe it taught me to love thy Statutes, to chooſe them, imbrace them, and delight in them.

27. And I will love affliction, becauſe it will keep me in the ways of thy Statutes.

28. I love afflictions, becauſe they are lovely, and ſent from thee the God of Love, to me in Love.

29. I Love afflictions, becauſe thou haſt ſanctified them to me, and me by them.

30. I love affliction, becauſe ſince that I was deeply afflicted (for ſins) I have not been afflicted with ſins triumph nor raign.

31. I love afflictions, becauſe thou haſt made them O God, unto me Lovely.

32. I love afflictions, becauſe thou haſt ever

ſweetned

ſweetned them unto me by Sanctification.

33. I love afflictions, becauſe by them thou haſt taught me how to bear afflictions.

34. I love afflictions, becauſe by them thou haſt taught me how to afflict my ſelf, that is my fleſh for ſins afflictions.

35. O my God, give me what afflictions thou wilt ſo by them thou ſuffer me not *to afflict thee*, who I know, never took'ſt pleaſure to afflict me.

36. If I had not known afflictions, me thinks I had never ſought to learn to know thee, nor thy knowledge.

37. If I had not been undone, I may juſtly fear I had been for ever undone.

38. Give me O Lord, as many ſanctified afflictions as thou pleaſeſt, for then in the mid'ſt of them I am ſure I ſhall pleaſe thee.

39. O Lord ſuffer not any affliction to afflict me with murmurings or repynings, which I am ſure will *afflict thee.*

40. I deſire ever to praiſe thee O Lord, for that I never had affliction in the fleſh, to my remembrance, but it brought me comfort in the Spirit.

41. So that I may ſay (through grace) my afflictions have been my beſt and choiſeſt benedictions.

42. So eſteeming them, give me O Lord this grace, to eſteem them as tokens and ſigns of grace.

43. O Lord make me ever thankfull for all these thy afflictions which deserve so much thanks.

44. O Lord I heartily thank thee for that thou hast made my heart such, as it doth truly thank thee for them.

45. Give me grace O Lord to will thy will, and to submit to all thy *Wills Will.*

46. Ah Lord, give me grace to know thy will, and a will to learn to know thy grace.

47. Thy glory is my gloryes end, thy end is my gloryes aime.

48. I desire no other honour, O Lord, then to have the honour to be thy Servant.

49. I will rejoyce in any Condition, so I may be in the Condition of thy Servant.

50. O Lord I am willing to do any work, so it may be thy work.

51. Thy glory O Lord is my only longing, my only joy, delight, desire, aime, and end.

52. O Lord let me never be ashamed to do thy work though never so mean in the eies of men, let it be alwayes beautifull, honourable and glorious to my eies, heart, will, and affections.

53. Give me Christ, O God, on any terms and conditions, and I will confess them to be honourable terms, and conditions advantagious and glorious.

54. I had much rather have Communion with

with Christ (in a dungeon) then be adorned and ever possess all *Solomons* outward glory in a Palace.

55. Communion with Christ will, I am sure, make me content in all places and conditions.

56. In Christ I am sure there is fulness of joy, and all true peace and comfort, though without any of all the worlds comforts.

57. In Christ there is all pleasure, though in the worlds frowns, disgrace and displeasures.

58. In Christ there is true light, though in the worlds dark Dungeons.

59. Thy smiles O Christ, my Christ, are my Heaven, and thy frowns let me never know, for I fear them as the worst of Hell.

60. Let me enjoy that Heaven, and I care not for all other Hells.

61. Ah sweet Jesus, let thy will be my will; that my will may be always according to thy will.

62. Let nothing O Lord satisfie me, but my assurance of being in thee, and thou in me.

63. Let me always O Lord meditate on thy love and mercyes in loving me.

64. Ah suffer not any thing in this world of this world to content or delight me, unless thou be in it, my sweet Iesus.

65. O Lord grant that as often as I do sin, I may sigh and sorrow for sin, and earnestly desire to sin no more.

66. Grant

66. Grant that I may ſet all my affections and love on thee (my dear Saviour, and Soveraigne Lord, who art the Fathers glory, the Heaven of Heaven in Heaven.

67. Grant O Lord, who art my God, and all my good, that in all Conditions I may abundantly rejoyce with true contentment, and not at all to murmur or repine at thy hand, though heavy on me.

68. Ah Lord be thou always all my thoughts, all my joy, and the only and all the rejoycing of my heart.

69. Grant that I may always love thee O my Lord, more then my life, yea then the life, that is, the Salvation of my Soul.

70. Grant O Lord, that I may not ſo much by much labour for the joyes of Heaven to my ſelf, as to do thy will on earth in love only to thy ſelf.

71. Grant O Lord, that all my ſolace may be in uprightneſs of heart to ſerve thee.

72. O Lord give me grace, that whilſt I am on earth, I may labour to do thy will, with my whole will as it is done in Heaven.

73. Grant O Lord, that I may every day, yea all the day long have Communion with thee the Spirit of grace, my ſole conforter, and only comfort.

74. Grant that I may will nothing but thy will, O thou my Father in Ieſus Chriſt which art in Heaven.

75. I

75. I had rather have thy ſmiles in Hell, O my ſweet and dear Ieſus, if it could be, then thy frowns in Heaven.

76. I had much rather, if it could be, be in Hell and obey God, then in Heaven and ſin againſt him.

77. O God, give me, I moſt humbly beſeech thee for Jeſus Chriſt his ſake, thoſe things, and thoſe things only, both for ſoul and body; on earth, as may prepare me, and make me fitteſt for Heaven.

78. I had much rather chooſe death, then chooſe to ſin.

79. Though I cannot live without ſin here, yet whilſt I live here, ſuffer me not, O God, at any time to conſent unto ſin.

80. I do beleive that Chriſt Jeſus is my Jeſus and my Chriſt, and that he makes interceſſion for me every moment, and ever will, even to my very laſt moment.

81. I had much rather enjoy affliction with enjoying thee, O my Saviour, then all manner of proſperity if thou do'ſt not proſper it.

82. As long, O God, as thou giveſt me bread, water and grace, I will acknowledge that I have ſufficient, meat, drink and rayment, yea that I fare deliciouſly, and am arrayed more glorioufly, then if I were with purple ſcarlet and fine linnen.

83. To do thy work O God, is the wages I desire, and which will and shall ever content me.

84. Ah Lord, I praise thee for that thou hast given me a heart to be willing to part from all things most willingly, so I might part from all sin also.

85. Dispose of all things as thou wilt, O God, do but only leave me thy self in possession.

86. All good thoughts come in love, O God, from thee, to me, but woe me, miserable me, for that all evil thoughts come from my self in hatred to thee.

87. Good Lord make my heart and all my thoughts such, that I may be only such, and alwayes such, as thou would'st have me to be.

88. Do thou, O Christ, live and raigne by thy power and might in me, that the mighty power and raigne of sin may be cast out of me.

89. Let not the things of the world, put thee O Lord out of my mind, nor sin out of my heart to abhor it.

90. Give me, O Lord grace and power to Conquer and cast out all worldly lusts and affections out of my heart, that there be a place for thee, and thee only to dwell in, my sweet Jesus.

91. Grant O Lord, that I may esteem the worlds gifts without thee my Saviour, as the Devils gifts, that will destroy me.

92. Grant O Lord, that I may ever beleive and esteem

esteem my best duties and performances (as from my self) to deserve nothing but shame & confusion, being but as filthy rags, and a menstrous cloath, and that I am less and less worth at the best, then the least of all thy mercies.

93. Nothing but thy blood O Lord, can wash me, nothing but thy death could satisfie for me, nothing but thy resurrection can raise me, and nothing but thy living, can make me live.

94. Let thy blessed Ordinances O Lord be more delightfull to me then my meat and drink, and sweeter to my tast then the hony and the hony comb, let them much more please me then the pleasures of *Egypt*, which are but for a season.

95. I had much rather have nothing of the world, and hate it, then all the world and love it.

96. I had rather be the poorest in the world, then the richest, as for my own good and profit alone.

97. I am more affraid of honour then of dishonour, of riches then of poverty, of high degree, then of low degree, of applause, then of contempt or scorn, of health then of sickness, and of my life then of my death, yet I know that God is all, and in all these, therefore I will feare neither, for I know that, that which he giveth is the best, and I shall profit best by it.

98. Ah that I had so much grace, as to be al-

wayes able to meditate on the love and ſweetneſs that is in my Saviour, I would not leave that bleſſed condition of Communion with him, (one houre) to gaine all that the world hath to give.

99. Surely, if I could alwaies think on my Saviour, I would willingly alwayes think on him, I would not only have him in all my thoughts, but I would have him be all my thoughts.

100. One moments Communion with the Spirit of grace, were to be prefer'd incomparably above all the pleaſures and ſweets of ſin, though their end were not bitter, but ſweet.

101. I would willingly looſe all that I have of the world, if ſo be I could looſe the thoughts of it likewiſe.

102. I would much rather have not any thing of the world, and be not of the world, then have all it hath, and be of it.

103. I cannot be poorer then to have the world, and love it, nor richer, then to be without the world, and hate it.

104. Though I cannot remember what I ſhould, yet I remember well, I never did, nor I do not do what I would.

105. I had rather ſay nothing then my own words, when I ſpeak by prayer, or any other way unto God.

106. Oh bleſſed Spirit, Sanctifie my thoughts and my words, when I take upon me to ſpeak unto God or of God.

107. Oh

107. Oh ſweet Jeſus, preſent, I moſt humbly beſeech thee, my prayers, and my ſelf unto thy Father, that he may receive and accept of both, through thy merits and mediation.

108. O God, my God, give me grace ſo to live, as I may be alwayes ready, willing, and rejoyce to dye; let thy time be my time, whether it be ſleeping or waking, on thy day, or on ours, whil'ſt I am doing thy work or mine owne, thy time and thy will be done, O Lord, not mine.

109. O Lord let me never leave ſighing for ſin, till I leave ſinning.

110. Let ſin, O Lord, be much more bitterer unto me after repentance, then it was ſweet before repentance.

111. Let me O Lord eſteem any death much ſweeter, then the bitter life of any ſin, though it live but a moment in me.

112. Give me, O Lord, any affliction, unleſs that which I cannot beare, (ſin.)

113. Let me live ſo long here O Lord, till I am utterly dead to all ſin, and ſin dead to me, and then Lord take me to thy ſelf when thou wilt, that I may live for ever to thee and with thee.

114. O Lord though thou give me poverty and Contempt with the grace of content, I ſhall be as rich and as honourable as I deſire.

115. Take my thoughts, O Lord, from the world, and then take the world from me as ſoon as thou wilt,

116. Give me O Lord ſo much grace to love thee. that it may extinguiſh all other loves that are in me.

117. Make me O Lord thy Servant, and let me know it. and I will never deſire, nor ask any other honour or Condition.

118. I would much rather have Chriſt in me, and doubt it, then not in me and believe it, rather ſuch true ſorrow, then ſuch falſe joy.

119. If Chriſt were not in Heaven, I would not deſire to be there, my deſire ſhould be, to be where Chriſt *ſhould be.*

120. Let me ſo love thee O Lord, as I may alwayes fear thee, and ſo fear thee, as I may ever unfainedly love thee, let theſe two graces be never ſever'd from me, nor I from them.

121. Let no ſin keep me from thee, but let every, and all ſins drive me unto thee, for I know that thou art a God, pardoning all ſins and Blaſphemies, all iniquities and tranſgreſſions of ſuch as repent, and reſolve to do ſo no more, and I know that thou art my God, and Father in Jeſus Chriſt.

122. Love me then ſo, O Lord my God, I humbly beſeech thee in Jeſus Chriſt, as to keep me unſpotted, that is from ſinning againſt thee, either in thought, word or deed, wittingly, or willingly.

123. Let thy mercyes O Lord, my Lord and my good God, ſo draw me, and thy Judgments ſo

drive

drive me, as I may never be at reſt nor quiet, untill I come to have quiet reſt between thy breaſts my dear, my ſweet and ſaving Jeſus.

124. Let me O Lord ſo think on the world, as to hate it more and more, untill thou giveſt me ſo much grace ſo to hate it, as to think on it no more.

125. Let me not O Lord live ſo long as to deſire to be younger to live longer.

126. But let me rejoyce in my age, for that I am nearer the death of ſin, and the life of Eternall Glory.

127. Make me O Lord, not only ſuch as I deſire to be, but ſuch as thou would'ſt have me to be, which is, I truſt, to be one with thee and in thee.

128. I deſire O Lord, not only to be what I would be, but what I ſhould be.

129. It is in thee O Lord to give all things, for thou art all things, therefore of thee do I humbly beg all things.

130. Let me not live one moment longer, after I have done the work of my Generation, that is, not live for my ſelf, but for thee O Lord.

131. Let my will O Lord, be only to do thy will, to will thy will, and to ſubmit to thy wills will.

132. Let me be wholly thine, holy thine, only thine, all thine, alwayes thine, and ever thine, here in thy Kingdome of grace, and hereafter in thy Kingdome of Glory.

133. I had much rather have the puniſhment of ſin and not ſin, then the evil of ſin and no puniſhment.

134. Ah how ſweet is it to want the worlds ſweets, and in its want, to find no want, but even in want moſt to abound.

135. O Lord thou knoweſt I deſire not ſo much the world, as to have my thoughts and affections taken from the world.

136. Could Heaven and Eternal life be purchaſed, for to chooſe and commit one ſin willingly) I would not purchaſe nor have it on that condition, but rather depend on the love and mercy of God, in Jeſus Chriſt.

137. I am ſure God is my God, becauſe he hath given me a heart to fear him in love, and to love him with fear and trembling, to rejoyce in his Statutes, to deſire to do his will univerſally, and to depend and truſt on his ſure mercies and faithfull promiſe in Jeſus Chriſt.

138. I am ſure God did ever love me, becauſe I am ſure he doth now love me, and therefore I am ſure he will ever love me, for where he once loveth, he ever loveth, and did ever love.

139. I am ſure God loveth me becauſe he hath given me a heart to hate all ſin univerſally with a ſincere and perfect hatred, both in thought, word, and deed.

140. I am ſure God loveth me, becauſe he hath given

given me true conviction, and ſincere ſound and unfaigned repentance, from & for all ſin, eſteeming all exceeding ſinfull, both the great and the ſmall.

141. I am ſure God loveth me, becauſe I delight in his wayes, and for that all my longings and deſires are to do all his will.

142. I am ſure God loveth me, becauſe I find his Yoak eaſie, and his burthen light.

143. I am ſure God loveth me, becauſe I would not commit any ſin (nor could I ſin willingly) to get his love, if I doubted of it.

144. I know, and am ſure that God loveth me becauſe that I do moſt heartily and ſincerely deſire to love him, a thouſand thouſand times more then my own ſelf.

145. I know God loveth me, becauſe I love him moſt for himſelf.

146. I know God loveth me, becauſe I deſire nothing ſo much, as to be his faithfull, humble, and obedient Servant.

147. I know God loveth me, becauſe I love every man, eſpecially ſuch as I beleive love him, and becauſe their conditions what ever they be, make none with me.

148. I know God loveth me, becauſe I love every mans ſoul, proſperity and happineſs as my own, and their bodies more then my own.

149. I know God loveth me, becauſe thoſe that

that have been, and are ſtill my Enemies in the fleſh, I love both in the fleſh and Spirit.

150. I know God loveth me, becauſe I do ſincerely pray for the ſouls and bodyes of thoſe, whom I have cauſe to beleive that they hate me.

151. I know God loves me, becauſe I hate nothing, but what he hates, which is ſin.

152. I know God loves me, becauſe he hath thus changed my heart, from hatred to love, and hath made me to hate what I loved, and to love what I hated.

153. I know God loves me, becauſe I love all things for his Glory, all things in ſubordination to him, who is all things.

154. Ah ſweet Jeſus, give me ſo much love, to love thee here on earth, as thou loveſt me when thou wert here, for I cannot elſe love thee enough, nor ſoon enough.

155. Ah that I had ever loved thee, and never loved ſin.

156. Ah Lord give me this great grace of love, that I may forget all other love, forſake all other love, and hate all other love, that ſhall in the leaſt hinder my love to thee, or leſſen my loving of thee, for my ſoul deſireth only to love thee.

157. Thou only art lovely, Ah my ſweet Jeſus, and my only beloved.

158. O Lord my God, let my love to thee increaſe, as my life ſhall decreaſe.

159. And

159. And as I draw nearer to thee, let me O Lord find thee more lovely, and more and more to love me.

160. Let me so love thee O Lord, my Lord, as I may love thee only, serve thee only, fear thee only, and be delighted, ravished, and comforted in and with thy love.

161. With thee O Lord, I leave my self as a token of my love, Ah give me thine, and let us never change.

162. The love O Lord I have for thee, I confess I had from thee, it being now in me, O let us both abide, and let me dwell in thee.

163. Let it never seperated be, from thee nor me, but of two let us be made one, and never more be alone.

164. My whole desire O Lord, is to do thy will, it is to thee, and to remember thee.

165. O Lord lead me by thy holy and blessed Spirit, that I may never be led astray.

166. Let me not O Lord do any thing by my self, as for my self, but all things by thy self, and for thy self.

167. Be thou alwayes with me that I may never be without thee, O most holy and blessed Spirit, my Sanctifier, that I may be all, and alwayes sanctified.

168. Let me love thee O Lord more for thy service sake, then for my souls sake.

169. Let

169. Let me desire and long for Heaven, more to do thy will, then to have my will.

170. O Lord if thou wert not in Heaven, I would not desire Heaven, but my desire should be, to be with thee.

171. O Lord let the same desires be in me whilst I am on earth, as shall be in me when I am in Heaven.

172. The desire of my heart and soul O Lord thou knowest is only to thee, and for thee, and to be alwayes guided by thee.

173. Increase this holy desire in me O Lord, untill my soul and body shall be filled with thy blessed fulness.

174. O sweet Jesus, dwell in me ever, and goe not out of me never, for when I have thee Lord, I have, all that I desire and crave.

175. I am most willing and ready to loose my life to preserve thee O Lord, but not to preserve my life to loose thee.

176. O Lord what thou hast given me, which is all, take when thou wilt, and in what manner thou wilt.

177. Make O Lord thine own Conditions with me, I will make none with thee, but to obey thee, and serve thee on thine own terms.

178. Teach me O Lord to know my self as thou knowest me, and to hate my self for sin, as thou lovedst me when I was in my sin.

179. I

179. I desire to hate sin as the Devil, to fear sin as Hell, and to fly from sin as from thy wrath, O great God.

180. With thee I desire to leave and give my self O sweet Jesus, receive me, and accept of me.

181. O Lord go with me where I am to go, that I may be alwayes with thee, never from thee nor do any thing without thee.

182. O Lord let me only do what thou consenteſt unto.

183. I fear sin much more then the Author of sin.

184. Sin is my worſt, my greateſt, and my ſtrongeſt Enemy.

185. Give me Grace and ſtrength, O ſweet Jesus, to Conquer sin, and I ſhall not fear all other Enemies.

186. Had I but one sin unforgiven, and thou ſhould'ſt O Lord, make me my own Judge, I ſhould, and could not do other wayes, then condemne my self for ever into Hell.

187. I desire ever to magnifie Laud, praiſe, and extoll thy glorious name O Lord God, for making Jesus Chriſt my Judge, whom thou haſt appointed alſo to be my advocate.

188. Were I to chooſe, I would chooſe no other for both.

189. For ſure I am, I cannot looſe my cauſe, if he

he plead it, nor be condemned, he Iudging me, who was Iudged and condemn'd for me.

190. He dyed for me, and therefore I ſhall not ſee that death.

191. He hath paid my ranſome, and therefore I muſt be acquitted.

192. He hath ſuffered, and therefore I ſhall ever raign,

193. He wore a Crown of Thornes, that I might ever weare a Crown of Eternall and incomprehenſible weight of Glory.

194. He is riſen and hath led Captivity Captive, that I might be delivered for ever out of all Captivity.

195. He is aſcended up on high, and therefore I am ſure he will lift me up unto him.

196. He is gone to prepare a place for me, therefore I am ſure I ſhall be for ever well plac'd.

197. He is ſate down on the right hand of God, and hath convinc'd and Conquer'd all my accuſers and enemies, therefore I ſhall in quiet reſt, and perfect peace, ſit down with him, and by him.

198. He hath all power and Authority given him by God, therefore I am ſure no power ſhall or can hurt me.

199. He hath provided a place for all his Children and Servants, therefore I will not be afraid nor fear.

200. He

200. He hath promiſed, and he is faithfull, therefore I will believe and not doubt, but rejoyce.

201. O Lord let me fear nothing but thee, nor love nothing but thy feare.

202. My love O Lord to thee, is ſurely thy love to me.

203. O Lord put the vaile of thy fear before my eyes, and my heart, that I may not ſin againſt thee by neither.

204. Ah Lord God, ſuffer me never more to doubt of thy love, ſeeing thou haſt ſo freely, and willingly given the Son of thy love, even thy dear only, eldeſt, naturall, and beloved Son, Jeſus Chriſt, to dye for me, and in my place, and ſtead.

205. Ah ſweet Jeſus, Be thou pleaſed ſo to take up thy aboad in my heart, and to dwell there, as I may alwayes find thee there, to comfort me, and to direct me how to walk well pleaſing unto thee; let me always hear thee, ſpeaking to me, how I ſhall do every thing I take in hand to do, ſo that all my thoughts, words, and deeds, may tend only to thy honour and glory, the Credit of the Goſpel, the good of others, and the eternall Salvation of mine own ſoul.

206. Ah Lord, give me grace in all afflictions, to conſider that its much leſs then I deſerve, and that thou mighteſt juſtly have ſent them on me ſooner.

207. Hell

207. Hell, O Lord I confeſs is only my deſert, what leſs thou giveſt me, is more then I have or can deſerve, and leſs puniſhment, then the leaſt of my ſins hath deſerved.

208. Therefore in all Conditions I deſire to bleſs thy name, and to praiſe thee, with a thankfull, contented, and rejoycing heart.

209. Le , O Lord, all thy afflictions teach me and tell me that thou art mindfull of me, and that they are friendly, yea Fatherly Viſitations, and tokens of thy Fatherly true love in Ieſus Chriſt.

210. O Lord ſuffer me not to ſell my portion in Heaven, for any Portion of earth, on earth, the honours, riches, or pleaſures thereof.

211. Let even this Portion, thy ſervice and work O God, be preferred by me, and be dearer to me then all things of this world.

212. A Chriſtian once in Chriſt, united to him, cannot be taken out of him, no more then the ſame water caſt into the Sea can be taken out again, for he is become a part of Chriſt, even as the drops that fall into the Sea, are forthwith a part thereof.

213. Seeing then thou haſt made me one with thee, received me a little drop into thy ſelf, the Ocean of bleſſedneſs, and of all goodneſs, happineſs, and felicity; My ſweet Ieſus, I am ſure I ſhall never be ſeparated from thee.

214. Let me O God, ſo live the remainder of

all

all my life here on earth, as that thou maieſt not be aſhamed to be called my God, and to give me eternall life hereafter in Heaven.

215. O ſweet, glorious, and glorified Ieſus, inhabiting Eternity from all Eternity, look not on me as I am in my ſelf (without thee) but as one in thee, even as a member of thy bleſſed ſelf.

216. Love me, O Lord God, with thine own love, even with that love in Ieſus Chriſt, wherewith thou loveſt thine own.

217. When, O Lord, I have thee (though alone) I have what I deſire, yea and all that I deſire, for thou art all, and the only deſire of all my deſires.

218. Give me, O Lord, thy ſelf, though without any thing elſe, and I will never ask thee any thing elſe.

219. But though thou doſt, O God, give me all things elſe, (and not thy ſelf) I ſhall account it even as nothing.

220. Having thee alone (My dear Ieſus) I have all things, and having not thee, I have nothing that I truly love.

221. Give me then thy ſelf, and that ſhall content me, but unleſs thou doſt give me thy ſelf, I am reſolved never to be contented.

222. Give me then ſo thy ſelf, O Lord, who art my delight, as I may do all things by thee, and nothing at all without thee.

223. Give me ſo thy bleſſed ſelf, as I may alwayes enjoy thee, beholding thy glorious face, and the light of thy bleſſed Countenance, and may hear thy moſt ſweet and comfortable voyce, to comfort, revive, and refreſh me.

224. Be thou O Lord, mine all, and let me be thine all.

225. Though I much fear, and would not commit any ſin, yet I am not at all afraid of all the ſins I have committed.

226. Though I know that God hates all ſins, yet I much rejoyce that I was made a ſinner.

227. Though I know that God juſtifies the ungodly, yet I would not be ungodly.

228. Though I know that grace doth abound more then ſin, yet I would not ſin that grace may abound.

229. Did I doubt of the pardon of my ſins, to have their pardon, I would not chooſe willingly to commit one ſin.

230. Ah Lord, do not only pardon all my ſins, but give me grace to ſin no more.

231. Let me O Lord be as unwilling to live in ſin as to dye in ſin.

232. Let me fear as much the committing of any ſin, as the puniſhment of all my ſins I have committed, fear ſin before committed, as the puniſhment after committed, yea fear ſin, more then the puniſhment of ſin, chooſe the puniſhment and

not

not ſin, rather then ſin, and have no puniſhment.

233. Let me hate ſin moſt, becauſe it is ſin, and therefore moſt to be hated.

234. Let me hate ſin, as much after pardoned, as before, and before committed, as after.

235. Let me, O Lord, hate ſin, as thou loveſt a ſinner that would not ſin.

236. Let me be, O Lord, as unwilling to commit ſin, as thou art willing to pardon them when committed.

237. Let me even be as unwilling to commit any ſin, as thou, O Lord, art willing to pardon all ſins.

238. Let me, O Lord, die to all ſin, that I may live to all grace.

239. Though, O Lord, I know that thou pardoneſt all ſins and tranſgreſſions, yet ſuffer me not willingly to chooſe, or commit any ſin, nor conſent to any Tranſgreſſion.

240. Let ſin dye that grace may live,
Let grace live, that ſin may dye.

241. Let ſin dye in me, that thou mayeſt, O Lord, live in me.

242. Let me dye to ſin, that I may, O Lord, live to thee.

243. Let me, O Lord, dye to ſin (whilſt I live) that I may not dye in ſin, (when I am dead.)

244. Let me, O Lord, ſo dye here to ſin, that I may not dye hereafter for ſin.

245. O Lord let me so dye, as I may not dye Eternally.

246. Let sin O Lord, be rooted out of me, that I may be rooted in thee, and thou in me, my sweet and saving Iesus.

247. Let me, O Lord, be so rooted in thee, as I may never be rooted out of thee.

248. *Let me, Lord, take such deep root,*
That I may bring forth much fruit.

249. *Let my root be such in thee,*
That my fruit be much to me.
Let my fruit be such to thee,
That the fruit be like the Tree.

250. Let O Lord my death to sin appear, by the appearance of the life of grace.

251. Let me O Lord so live, as I may never dye but to sin.

252. Let me, O Lord, so live to thee here, as I may ever live with thee, and in thee hereafter.

253. Were not thy work, O God, the work of my Salvation, yet would I prefer it, and do it, before that of my Salvation.

A Prayer.

AH most blessed, Incomprehensible, and Eternall Lord God, Glorious in Holiness, fearfull in Praises, doing wonders; the Heavens are not pure in thy sight, and yet thou art gratiously pleased in Jesus Christ to look down, and to dwell in poor man, who is sinfull Dust and Ashes; thou livest only in the highest Heavens, and in the lowest hearts, the one is thy Kingdome of Glory, the other of thy grace, good Lord make my heart so low in my own esteem, as it may be so high in thine, that thou may'st make it thy delight to dwell in it for ever; Ah Lord when I consider all that thou hast done for me, and all that I have done against thee, I am ashamed, and confusion seems to cover my face as a vaile, having O Lord, transgrest all thy holy and just Lawes, and broken wilfully, willingly, knowingly, and presumptuously all thy Divine Commandements from the first to the last, from the greatest to the least, as well by Commission as Omission, as well by actuall sin, as Originall sin, knowingly as well as ignorantly, both wilfully and willingly on thy dayes, as well as on our dayes, in thy house as in other houses, in doing thy work, as in doing my own work, in duties, as well as out of duties; praying sins, reading sins, meditating sins, Sermon sins, and Sacrament sins, so

that my repentance must be repented off, and my Prayers Prayed against, even my sighs and groans have need of tears to wash them, and my very tears of doubled tears.

How Lord have I made thy holy things unholy unto my self, and turned thy graces into wantonness, and quencht the motions of thy holy Spirit by wilfulness, how Lord have I treasured up wrath against the day of wrath unto my poor soul, and made thee a savour of death unto it, when thou comest as a Savour of life; how have I, Lord, hated to be reformed, and turned from thee when thou camest running towards me in love and in mercy; how have I cast thy promises behind my back, and trampled thy precepts under my feet; how many times have I broken my Promises, Vows, and Covenants made with thee in my straights, with how much more eagerness and earnestness, have I served my sinfull Lusts (then thee) in thy services, my good Lord God; and how much more pains have I taken for earthly things then for Heavenly; how much more delightsome have these things below, and the remembrance of them (been unto me) then the things above; how much sweeter hath sin been to me then grace, and how have I bent my will against thy great and holy will in all things; how willingly and how fast, O Lord, did I run in the wayes of Eternal destruction; and how, good Lord, have I vehemently delighted and laboured, to make others to commit the same sins, and

to do the same things; how easily, and how willingly did I believe the suggestions of the Devil, and with what willingness have I left thy work, and how often, good Lord, to do his, nay, which is yet worse; how often have I tempted him the tempter to tempt me unto sin, when I knew that the wages of sin was death, *even Temporal, Spiritual, and Eternall, for body and soul, doing my very utmost to destroy both.*

But what, O Lord, are all these sins, to those I do not, to those I cannot remember, and that both for greatness, and multitude, yea what are all the sins I have commited, to those I would have committed, had'st not thou in love and in mercy, O most gratious, loving, and most mercifull Father, in Jesus Christ (restrained me) and come in continually unto my help & succour, even when I was altogether helpless and succourless; thou did'st, O Lord, own me, when I would not own thee; thou did'st run after me when I did my utmost to run from thee; thou did'st, O Lord, continue knocking, when I would not open to thee, and wert'st contented, such was thy endearing loving love unto me, to stand at the dore of my heart without, untill thy locks were wet with the dew of Heaven, and when I was most pitiless, then did'st thou most pity me, and took'st me from my self, and out of the power of all my adversaries, and did'st enter with ferceable possession into my heart, there to lodge, sup, and dwell for ever, which though thou

foundeſt to be more unclean then a dunghill, and is not this enough to cauſe all the Creatures in Heaven and Earth to ſtand amazed, and with wonder and aſtoniſhment to admire the condeſcention of ſo great a God as thou art.

Ah Lord God, what could I more deſire, nay what could'ſt thou do more for me then thou haſt done, to bring me out of the death of ſin to the life of grace, out of the ſuburbs of Hell, into the ſuburbs of Heaven; me thinks, Ah me thinks, I may truly ſay, out of Hell it ſelf, into Heaven it ſelf; ſuch a vaſt difference there is, ſuch a bleſſed and glorious change there is already, bleſſed and ever magnified, and praiſed be thy ever bleſſed, great and moſt glorious name of Jehovah, my ſtrength and my Portion.

Thou haſt not only, O Lord, delivered me out of the pawes of that roaring Lyon (the Devil) who had almoſt devoured me, but haſt given me of thine own power and ſtrength, to overcome him, to trample him under my feet, and to deſpite him to his very face, thou haſt diſcovered unto me his falſeneſs and malice, and the wickedneſs, and the deceitfulneſs of my own deceitfull wicked heart that did thus betray me.

Ah Lord, what can I, ſuch a poor wretch as I am render unto thee for all thy benefits, I am a worm, and no man, the greateſt, and the chiefeſt of ſinners, the very worſt of the worſt of men; O Lord accept of what I have to give thee, of theſe two poor mites

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my soul and body, true O Lord, I confess and acknowledge that they are not worthy to be put into thy rich Treasury, but if thou wilt be pleased to stamp on them, the glorious Image of thy Son Jesus Christ, I am sure they will pass for currant coyne in thy Heavenly Court, and thou thine own self wilt esteem them of thy peculiar Treasure: O Lord seal me as a seal upon thy heart, and let thy love be setled upon mine, that I may be out of love with all, that I may be only in love with thee, and let all my members and faculties, be but as instruments to act thy holy and blessed motions.

Ah Lord God good as great, and great as good, when wilt thou by thine Almighty power utterly destroy and root out all sin out of me, when shall the time, O Lord, come, that it shall be Crucified unto me and I unto it, when shall the time come that I shall see it no more, when shall the time come that thou wilt, O Lord, give me a finall Victory over it, and totally destroy it, when Lord, shall come that blessed day wherein I shall not sin, when I shall put off sin as an old garment, and never more put it on, when all tears, fears, sighs and groans for sins, shall be expell'd and extinquished, when thou O Lord, my sweet and blessed Iesus, shalt only be my all and my all.

But grant, good Lord, though sin be in my heart, that my heart be not in sin, and though sin rule over me as a Tyrant, let it, Ah let it never raigne in me a moment as a Soveraigne, and though I cannot live

without

without sin, yet good Lord, for thy goodness sake, let me live without consenting unto, delighting in, or approving of any sin whatsoever, either in thought, word or deed, but let there be alwayes, and continually in me, a heedfull, watchfull, carefull, Circumspect care; though temptations fall on me, let me not fall into temptation, but deliver me from all evil, O thou my Father which art in Heaven, and cause me to work out my Salvation with fear and trembling, and to labour more and more to make my calling and election sure, before I goe hence, and be no more seen.

And knowing, Lord, that thou hast in the abundance of thy love and mercy, provided for me a Kingdome which cannot be shaken, let me have grace in my heart to come before thee: and to worship thee, the true God, with reverence and godly fear, that I may alwayes run and not grow weary, and walk, and not faint, write, O Lord all thy Lawes of grace in my heart, and thy Statutes of Love in my mind, by the finger of thy holy and blessed Spirit, that I may never goe astray to the right hand of pleasures, or to the left hand of profits; weane me, O Lord, from the world, ere thou take me out of the world, and whilst I do live in the world, let me be dead to it, and to all the things of it, which are the honours, riches, and pleasures thereof, the lust of the flesh, the lust of the eye, and the pride of life, and give me those things, and those things only, which may make me thine, and

only

only thine, that I may be alwayes thine, and ever thine.

Teach me, O Lord, to use the world as if I used it not, that I may not abuse it, my self, nor thee who hast given it me to use, but not to abuse, give me, O Lord, I humbly beseech thee in Iesus Christ, grace to be alwayes mindfull of my last end, and of the reckoning that I must make before thee, the judge of Heaven and Earth, take away all my doubts, fears, and cares, for the things of this life, that I may cast all my care on thee, who carest for me, for the earth is thine, and the fulness thereof; grant O Lord, that I may know how to want, and how to abound, and to be alwayes content in all conditions, knowing that all things, shall be for my greatest good and that though affliction be in the night, yet joy shall come in the morning; grant, O Lord, I beseech thee, that my last thoughts may be my best thoughts, and my last dayes O Lord, my best dayes; grant, O Lord, that I may be willing to loose all to gain thee, and to esteem it no less but great gaine; grant that I may be willing to decrease, that thou maist, O Lord, increase to spend and to be spent for thee, and to follow thee the Lamb of Righteousness, whersoever thou gost; grant that I may be as willing to weare the Crown of Thorns, to obey thee here, as the Crown of Glory to praise thee hereafter; and grant, O Lord, that I may be as willing to suffer for thy glory, as to raigne with thee in glory, and that I may desire Heaven much more for thee, then thee for Heaven.

Ah

Ah Lord, I could be content with Mary *to sit at thy feet, and to wash them with my tears, and to stand behind thee, being altogether ashamed to come before thee; how willingly, O Lord, how willingly do I with* Jeremy *wish, that my head were a Fountaine of water, that mine eyes might gush out Rivers of Tears; and Ah that I could with* David *weep continually, with* Magdalen *abundantly, and with* Peter *bitterly, that I might give my soul no rest, untill I come into thy blessed Arms, the blessed joyfull, saving Ark of Rest, which shall for ever cause me to flote and swim above all the storms and tempests of sin, and Satan; and grant, O Lord, that having past the time of my Pilgrimage here in thy fear, I may dye in thy favour; unite me O Lord, I most humbly beseech thee, so ingh unto thy self, that I may be made bone of thy bone and flesh of thy flesh; make me a member of thy Mysticall body here, that I may be for ever a member of thy glorious body hereafter.*

Ah Lord God in Jesus Christ, *I beseech thee to sanctifie all afflictions and Temptations unto me, and lay no more upon me at any time in body or mind, then thou shalt in thy goodness, and for thy glory inable me to bear, and take not thy holy and blessed spirit the Sanctifier and the Comforter from me; be thou my help in want, my strength in weakness, my joy in sorrow, my comfort in grief, my riches in poverty, my palace in Prison, my home in banishment, my*

my health in ſickneſs, and my life in death, let thy bleſſedneſs in thee, O Lord, cauſe me to ſee my curſedneſs out of thee, let thy overflowing fulneſs cauſe me to ſee my emptineſs, thy beauty my ugly deformity, thy light my darkneſs, thy glory my ignominy, thy riches my poverty, thy obedience my diſobedience, thy perfection, my imperfection, thy holineſs my unholineſs, thy glory, my ſhame, thy wiſdome my folly, thy ſtrength my weakneſs, thy goodneſs, my badneſs, thy Heaven of happineſs & bleſſedneſs my Hell of unhappineſs, & wretchedneſs, thy all things my nothing.

Ah ſweet Jeſus, that cameſt down from Heaven on earth, to lift me up from earth to Heaven, thou took'ſt my nature on thee to make me partaker of thine own holy, bleſſed, and divine nature, thou becameſt the Son of man, to make me the Son of God; thou becam'ſt, O Lord, my Lord, an heire of miſery, to make me an heir of mercy, yea Co-heire with thy ſelf of Heavens great glory and eternal happineſs, felicity and bleſſedneſs, which is thy Father, ſelf, and holy ſpirit, three perſons but one God; thou wert, O ſweet Jeſus, Lamb of God, Son of God, made a curſe, that I might be made a bleſſing, thou would'ſt dye once, that I might likewiſe dye but once, and then live with thee for ever and for ever; thou did'ſt, O King of Glory weare a Crowne of Thornes, that I might weare a

Crowne

Crown of Glory; thou wert lifted up on the Cross to lift me up unto thee, thine arms nayl'd abroad, to shew how willing thou wert to imbrace me, thy feet nail'd together, to shew thy willingness never to goe from me, thy head hanging down to shew thy willingness to kiss me with the kisses of thy mouth, of thy love for ever; thy heart opened with a speare, even to let me in there; thus did'st thou shew by the Crown of Thorns on thy head, the height of thy love, by the nayling of thy feet; the length of thy love, by the spreading abroad of thy arms; the breadth of thy love, and by the opening of thy side the sheding of thy heart blood, the depth of thy love. O blessed God, O most blessed love, there is no God like unto thee, nor was there ever love like unto this thy love; thou did'st O Christ, thou did'st, suffer thy Fathers frowns, that I might have his smiles; thou did'st O Christ thou did'st, drink up the dreggs of thy Fathers wrath, even Vineger mingled with Gall, that I might sweetly solace my self by drinking to thee the bottomless bottom of his endless love; thou did'st, O Christ my Saviour, thou did'st, bear all my sins, that I might appear without sin; thou did'st O Christ my Redeemer, thou did'st, shed all thy heart blood, to wash me from the filthiness of my own blood, and from the guilt of this thy blood shedding; thou had'st O Christ, thou had'st, thy face much more glorious then the Sun, defaced with spittle, that mine might shine even as thine, gloriously in glory, though

now

not so gloriously glorious; thou had'st O Christ, thou had'st, thy body whipped, that by thy stripes I might be healed; thou wert, O Christ, thou wert thus wounded, that by thy deadly wounds I might be ever Cured; O love infinite and incomprehensible beyond degree, an offended God dyes, to set offending man free.

Ah Love that surpasseth all understanding, ah goodness that surpasseth all love, that wert in love, mercy and goodness pleased to do this for me, not when I was a friend, but an enemy, not when I was in Covenant with thee, but when I was out of Covenant, not when I loved thee, but when I hated thee, not when I was lovely, but loveless, not when I was holy, but unholy, not when I desired it, but when I desired it not, not for asking it, but when I askt it not, not for having done any thing for thee, but even then, when I did all that I could against thee, not when I was thy Servant, but a Servant of the Devils; and all this, O God my God, that thou did'st, was not for thy advantage, but for mine, not for thy good, but for mine, not for thy honour, but for mine, not for thy glory, but to bring me to glory; and all this thou did'st, looking for nothing againe; thou lovest me only because thou would'st love me, Ah height, length, depth, and breadth of love, that an offended God should sue, and woe, and pray, and pay, and promise, and give, and dye, and live to reconcile, inrich, honour, magnifie, and exalt, offending man, poore, despicable man, vile, wretched, worthless man, nothing man, that can be fitly compared

pared to nothing, but to nothing leſs then the drop of a bucket, or the duſt of the ballance.

O Lord, let theſe thy wonders of mercyes, and wonderfull compaſſions, cauſe me ever to admire and adore thy love and kindneſs, thy kinde love, thy goodneſs, and thy greatneſs, and to cry out, Lord, what is man, that thou art ſo mindfull of him, and the Son of man, that thou ſo regardeſt him, as to viſit him, to magnifie him, to dwell in him, to delight in him, to make him thy delight, to ſet thy heart upon him to do him good, even according to all the good that is in thy heart, having prepared for him a Kingdome, which cannot be ſhaken, a Kingdome of Glory, an Eternall and incomprehenſible weight of glory, where is joy, all joy, unſpeakable joy, and Rivers of pleaſures for ever more, where is no night, but all is day, yea the Lord himſelf is the light thereof, where is no grief, nor ſorrow, nor care, nor feare, but all teares ſhall be wiped away, and there ſhall be no more ſorrow, nor ſighing, but all joyes, and ſinging of praiſes, and Hallelujahs with the Angels and Saints, beholding the Lord of glory, yea the glory of the Lord, ſeeing him face to face as he is, and knowing him as he is to be known, there is no Canaanite in that Heavenly Country, no Cain to kill, no Sodomite to vex, no Iſhmaelite to ſcoff, no Eſau to terrifie, no Shimei to curſe, no Herod to perſecute, no Rabſheketh to raile, no Judas to betray, this Heaven is above all Moleſtations, and perturbations, and not for teams of years, but for ever.

Ah

Ah most holy, most great, and most glorious Lord God, bring me I most humbly beseech thee in thine own good, due, and appointed time, that I may behold thy beauty and thy glory, and the light of thy right blessed, and most blessed, and glorious countenance, which may by the bright Aspect shining on me, cause me likewise to shine more brighter then the Sun, and my soul and body together to be made perfect, pure, and holy, as thou, O God, art, though not so holily pure and perfect, and that both being enlightened with thy heavenly wisdome, may be made to know the stability thereof, and be assured of thine Eternal and everlasting love, and living in me for ever, and for ever.

Grant these things, O my God, and my Father in Jesus Christ, and what ever else thou knowest to be needfull or expedient for me, both for soul and body, and all for the merits of thy Son and my Saviour, thy Christ, and my Jesus, for whom my soul shall ever bless and praise thee, as the Lord my Righteousness, and to whom, with thy glorious Majesty, and holy Spirit of grace, the Comforter, and the Sanctifier, be given by me, and by all thine, as all due is, and to none else, honour, glory, power, might, Majesty, dominion, and thanksgiving, now and for ever more, Amen.

1. Contentment though in Poverty, is the best, the surest, and the greatest riches.

2. Let me not let thee a time, O my God, but wait on thee for all things in thy time.

3. And when thy time shall come to send me forth, let me run and not grow weary, and walk, and never faint.

4. Send me, O Lord, whither thou wilt, and to do what thou wilt, I am willing to goe, and be, and do what ever thou shalt command, though to spend, and to be spent for thee.

5. And whereſoever, O Lord, thou shalt place me, I shall not account it my abiding place, no longer then it shall be thy pleasure that I there abide.

6. Being with thee, my God, where ever it be, I shall be I am sure where I would be.

7. And being in thee my Saviour, and thou in me, my condition, I am sure, will well please and content me, what ever it be.

8. Ah Lord, who would, or who should desire to live here in the flesh, being he cannot live and not sin, it is not subject to thy Law, neither indeed can be.

9. And who would not, or should not be willing to dye, to kill sin, that so might dye, and be destroyed for ever totally.

10. Yet I am content to live, though I do sin, thy grace, O my God, being sufficient for me.

11. I had rather be on earth for thy sake, and

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to do thy will, then to be in Heaven, for my own sake only, and only to have my own will.

12. For is it not to be in Heaven, even to do thy will on earth, as it is done in Heaven, it is a Heaven on this side Heaven, an earthly Heaven, or a Heaven on earth, which, good Lord, give and grant me, untill thou giveſt me what thou haſt promiſed me, which is thy bleſſed ſelf in Heaven, who art the Heaven of Heaven in Heaven.

13. Where then ſoever, when, and how long ſoever I live or dye, I ſhall through thy good grace, live and dye contented, and moſt joyfully.

14. How willingly, how willingly Lord, would I leave this world, and all the things in it, if they were all mine, to live with thee, for I know thee, O Lord I know thee, (and for which I moſt heartily thank thee) that thou art much better then all things, yea all things compared to thee are nothing, and all things out of thee, that is without thee, can be fitly compared to nothing, but to nothing.

15. And yet, Lord, thou knoweſt how willing I am to live in this world, to live for thee.

16. Thou knoweſt, O Lord, how much more willing I am to dye then to live, and yet, Lord, thou knoweſt, how I ſtrive to live, that I may not dye.

17. Give me grace, O my God, ſo to live, as I may dye daily, and to dye daily, that I may ever live.

18. *Let me ſo live as I may live ever.*
Let me ſo dye, as that I die never:
Let me dye but once, that I live for ever,
Let me die that once, that I die never.

19. *Come then O Chriſt, and ſet me free,*
That I may goe and live with thee:
Then ſhalt thou be unto me gaine,
And free me from Eternall paine.

20. When I do any thing that is good, it is againſt the will of the fleſh, and when I do any thing that is evil, it is againſt the will of the ſpirit.

21. To will good, is many times preſent with me, but how to performe it, I know not at any time, how, (of my ſelf) but this I know, that he that giveth grace to will, will alſo give grace to do, for both to will and to do, is from the good will of God.

22. When I do any thing that is good, that's from the good ſpirit of God in me, but when I do any thing that is evil, that's from the evil ſpirit of ſin which is in me, and Tyranizeth over me.

23. All the will I have to good, is from thy good will, my good God, but all the will I have to evil, is from my own evil will.

24. Ah Lord, how hard do I find it to the fleſh to do what I ſhould, nay what I would, and how eaſie, Ah Lord, how eaſie, to do that which I ſhould not, and would not.

25. Do thou therefore, O Lord, I moſt humbly beſeech thee, work in me both to will and to do, according to thy good will and pleaſure.

26. That as to pleaſe thee, O Lord, is the deſire of my will, yea my wills only deſire, ſo not to pleaſe thee, my God, I had rather, yea much rather dye then will, with my will willingly.

27. Let thy holy will, O God, be my whole will, and thy whole will be made holy in me, by doing it wholly and holily, by the powerfull aſſiſtance of thy holy Spirit.

28. To will thy will (O God) with my heart, is thy will, O Lord, written by thy ſelf in my heart.

29. Let then thy will be in my heart, that with my heart, I may both will and do thy good will, my good God.

30. *When with my heart I think on thee,*
Then from all ſin my heart is free:
Let then my heart ſtill think on thee,
That from all ſin I may ſtill flee:
Lord, take my heart, and make it thine,
That to no ſin, it may incline.

31. The beſt of our beſt is ſo bad, that our all is worth nothing at all.

32. If then our beſt good be ſo bad, our holy things ſo unholy; Ah Lord, how unholy is our unholyneſs, and how bad and evil is our worſt evil, the evil of our worſt things.

33. It is not my ſtudious care, but my care, O

Lord of my ſtudy, that makes both my ſtudy and care proſperous, and advantageous.

34. It is from thee, O Lord my God, that I have, all that I have. Ah give me this mercy alſo, to be as willing to give it thee back when thou wilt have it, as I was willing to receive it when thou gaveſt it.

35. When man ſpeaks to man, it can take no effect, but when God ſpeaks to man (what ever he ſpeaks) it ſhall take effect.

36. Let, O Lord, thy ſpeaking to me and in me, be effectuall for the better, and not for the worſe of my ſoul, a ſavour of life unto life, and not of death unto death, of life to my ſoul, and of death to my ſins.

37. I had rather hear and learn one thing from the wiſdome of God, then a thouſand thouſand from the wiſdome of men.

38. Let all thy truths in me, O God, be confirmed to me, by the powerfull wiſdome, and working of thy holy ſpirit.

39. Gods voyce brings me alwayes joy, and comforts my ſad heart, but mans voyce cauſeth me alwayes grief, and ſaddens my joyfull heart.

40. I had rather be ever alone with God, and want all other things, then be one day without him, to have, and gaine, and keep all other things beſides him.

41. For when God is in me then am I in Hea-

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ven, but when God is not in me, then am I in Hell, for thy presence to me, Lord, is to me Heaven upon earth, and thy absence, O Lord, Hell upon earth.

42. It is thy self, O Lord, thy blessed self, that I desire, and not the desires of my other desires.

43. When I have thee, Lord, I have all my desires, and yet when I have thee not, I do not, because I cannot, desire thee.

44. So impotent am I, as not able to will or desire my own good, so poor a wretch, as not (of my self) to wish my self rich, so much a slave, as to be content, yea willing and delight to, ever to be a slave, yea the worst of slaves, even to my own sinfull lusts, although I know they will (if lived in) drown me for ever in the pit of Eternall destruction, from which, good Lord, ever deliver me as thou hast delivered me, keep me out as thou hast hitherto kept me out, and preserve me to my lives end, as thou hast preserved me from the beginning, that I may ever live to thee, for thee, and to praise thee ever, and for ever.

45. Thou hast in mercy, O God, my God, brought thy self, thy ever sweet, blessed, gracious, and most glorious self to mee, ah bring my self in love, and obedience home unto thee.

46. My words, Ah my words, I know well, are but words, and the breathings of a sinfull man, but thy words, O my Lord, I well know also, that

they are the breathings of a holy God.

47. Grant, O God, my God, that all my words may breath out sorrow for sin, and thy words breath in me the assurance of the pardon of sin.

48. For whose sins, O Lord, thou forgivest, thou also forgettest, whom thou pardonest; thou wilt save, for where thou lovest, thou livest, and wilt, I am sure, ever live there in love.

49. To be taught by thee, O God, of wisdome, is to be well taught, make me, O Lord, make me I beseech thee, as willing to learn of thee, as thou art willing to teach me.

50. And give me grace, O God, to retayne what I shall learn of thee, that I may forget what I have learnt of my self, and the world.

51. If earths sweets are so sweet, to earthly minds, as they prefer it to the sweet of Heaven; Ah how sweet are Heavens sweets to Heavenly minds, and how do they prefer it to all the sweets on earth.

52. How much sweeter, O my God, is the hony of thy word to the tast of my inward man, then the hony-Comb of the world to the tast of my outward man.

53. I had much rather say nothing then my own words, do nothing then my own works, and have nothing then all my own desires.

54. Ah Lord God, give me grace to live in Heaven whil'st on earth, by doing thy will on earth, as it is done in Heaven.

55. They

55. They are not the words of the mouth, but of the heart, that are agreeable and well pleasing to thy heart, O my God, the searcher, the tryer, and the knower of all hearts.

56. He that hath his heart right, all things that he doth and doth not, are right dear, and precious in thy sight, and according to thy heart, O God, the giver and maker of all hearts.

57. *When I sleep, O God, thou art still by me,*
And when I wake, I am still with thee:
So that whether I sleep, or whether I wake,
I am sure, O Lord, thou dost me never forsake.

58. To believe in God, is to know God, to know him is to love him, to love him is to fear him, and to fear him is to serve him, and to serve him is to obey him, and to obey him is to do his will, and to do his will, is to give up our wills to his will, and to give up our wills to his will, is to rejoyce in all things that he doth and wills, and to rejoyce in all things that he doth and wills, is to have a heart, according to his own heart.

59. It is not what I do, or can do, but what I would do, that best pleaseth thee, my God, who giveth both to will and to do.

60. O Lord, let not what, or any thing of that I do, please me, untill I am sure that it please thee.

61. O Lord, suffer me not to seek my own delight, but let my delight be to delight thee, who art the delight of my soul, and in whom only my soul delighteth.

62. If

62. If thy back parts, O Lord, do so much rejoyce my heart here on earth, how shall thy face cause me to rejoyce in Heaven, where I shall see thee face to face, and know thee as thou art to be known.

63. And seeing it is my only grief on earth, that I have offended thee my God, by sin, it shall be my only joy in Heaven to praise thee, for that thou art not offended with me for my sins.

64. Give me, O my God, for Christ his sake, thy Kingdome and thy Glory, that I may give thee honour and glory, for ever, in thy Kingdome of glory.

65. And till that day shall be, give me grace, O my sweet and saving Jesus, so to watch, and to waite, that when thy Kingdome shall come, I may rejoyce and say thy will, O Lord, be done, and so enter into the joy of my Lord, even into the Lord of my joy.

66. To do thy will, O God, is all the thoughts and desires of my heart and will, and in doing thy will, is all the joyes, delights, and ravishments of my willing heart, thus made willing through thine own good will.

67. I know well, that its thou in me, my dear and sweet Jesus, that causeth my desires to desire thee, and the heart of my soul, to hunger and thirst for thee, and also that giveth me boldness to speak unto thee.

68. O

68. O Lord, I desire nothing but what thou wilt, and all that thou wilt, I willingly would, and willingly would nothing but what thou wilt.

69. I had rather do thy will, O my God, on earth, for thy self, and thy sake, then be in Heaven for my own self, and my own sake, thy service is dearer to me then my soul.

70. I had much rather do the least work for God, then have the greatest good and benefit for my self.

71. Whatsoever, O Lord, thou wilt have me to be, doe, and suffer, that I willingly would be, and long to do and suffer, and to have, and no other.

72. Wilt thou, O Lord, have me poor, afflicted, persecuted, banisht, evil spoken of, tormented, tempted, all these Lord, and what else thou wilt, so thou come with them, I shall rejoyce in them, and most willingly receive them.

73. It is not, Lord, what I desire only, but what thou hast ordained, that I only desire.

74. I know and am assured, that thou wilt, O Lord, sooner cast the earth into the Sea, and remove the Heavens, then take any of thy love from those whom thou loveſt.

75. For seeing sin (cannot) nor shall not, separate us, Lord, what shall, what can.

76. It is fixt on thy own love, O Father, in Jesus Christ, thy Son most lovely, and therefore unchangeable, unmoveable.

77. It

77. It is from thy great Love, O my God, that I find thee lovely, but thy love is greater, for that I love thee, and yet more greater that I love thee only, but more greater then all, it is, that thou hast ever loved, and wilt ever love me.

78. Ah love that passeth all degree, the offended dyes, to set the offenders free.

79. It is thy mercy, O God, that I am not past mercy, that I contemne not mercy, that I know mercy, that I value mercy, that I prize mercy, that I seek mercy, that I hope for mercy, am assured of mercy, and that I desire the same mercyes for all others that are not past mercy.

80. To will thy will, O God, is to do thy will, when we would as willingly do it (be it what it will) as we will it,

81. To serve thee best and most, or to do thee, O God, most and best service, is in most submitting to thy will, be it what it will.

82. It is not the work of the hand, or of the head, but of the heart, that is according to thy heart, and most delighteth thy heart, O my God, the maker, and the giver of all good hearts.

83. To wait is better then to work, if thou shewest us not what work is thy work, and what work we shall do.

84. Let me not, O God, ever ask any other condition then my present condition, and alwaies submit to thy will in my condition, as often as

thou

thou ſhalt change my condition, and eſteem every change the beſt change, *yea and a changing for the beſt.*

85. And let chearfulneſs witneſs my contentedneſs, and my contentedneſs be ſhown by my chearfulneſs.

86. Ah Lord, my Lord, if thou did'ſt not at times afflict me, how often ſhould I, Ah how often ſhould I afflict thee.

87. But I mightily deſire to magnifie & praiſe thee, O my God, for that I find when affliction comes on me, thou comeſt with it, and doſt alwayes abundantly comfort me, yea my greateſt comforts have been, when thou ſeemeſt as if thou would'ſt afflict me, that is even in affliction.

88. If affliction ſhould goe from me, I fear I ſhould goe from all good, which is from God.

89. Afflict me, O Lord, ſo much as thou wilt, and ſo often as thou pleaſeſt, ſo that in it, I afflict not thee.

90. In affliction I fear, but out of affliction, Ah Lord, I confeſs I am careleſs, Ah too too careleſs.

91. Affliction makes me, O Lord, to run to thee, to cry loud after thee, and to importune thee for thy preſence, but out of affliction, I goe ſoftly, I ſpeak ſoftly, and know not how to beg with importunity.

92. If the outward man receive ſuch joy and de-

delight in the Creature, and by converſing with them, Ah what joy, delight and ravishment doth the inward man receive, having Communion with God, and enjoying his deare Creator.

93. If earth, and the things below, be able to ſatisfie any, ſurely, ſurely, Heaven, and the things above, ſhall be able, and will ſatisfie all, for every one there ſhall enjoy God, who is all, and in all.

94. Seeing Heaven on earth is ſo ſweet, Ah how ſweet is Heaven in Heaven, or the Heaven of Heaven, which is our God.

95. And ſeeing Heavens joyes are ſo great on earth, Ah how greatly great are they in Heaven.

96. Ah ſweet, moſt raviſhing ſweet Jeſus, let me enjoy them ſo here, that I may long to be diſſolved, and to be in Heaven to enjoy them there, Ah to enjoy thee, thee, there.

97. Seeing one drop or taſt of them is ſo delitious, Ah how delitiouſly, and delightfully are they fed, that feed on them continually, and ſhall feed on them for ever and ever.

98. Grant, O my God, that ſins ſweets, be to me bitter, and Heavens bitter, be to me ſweet, and that I may alwayes prefer Heavens bitterest, to ſins ſweeteſt, and never to find any ſweet in the ſweets of ſin.

99. I had rather ſee Chriſt with ſpirituall eyes, then in the fleſh, with the eyes of the fleſh, and

to

to have him in my heart then in my arms.

100. Christ only can make us spiritually hungry, and he only can feed us with the bread of life, from him we have our spirituall thirsting, and he, he only can give us to drink of those living waters, the fountaine of life, being in him only.

101. Were there as many worlds to be offered me, as there would be minutes from Eternity to Eternity, I would not, nay, praised be God, I could not, give my hope, and my interest in my Jesus, to enjoy all their riches, honours, and pleasures, unto all Eternity.

102. For by how much he is above all things, and more worth then all things, by so much, yea by so much more, do I value my interest in him above all things, for all things to God, can be fitly compared to nothing, but to nothing.

103. For God is all things, and I am sure of him, and therefore I have all things sure.

104. He that believes in Christ, loves him, and he that loves him, fears him, and he that fears him, obeys him, and he that loves, fears, obeys, and believes in him, must and will walk as he walked.

105. We can both will and do our own wills, which are evil, but we can neither will nor do thy will, O God, which is all and only good.

106. Give me then grace, O God, the God, and giver of all grace, to deny my own will, to hate and forsake

forsake my own will, that I wholly and perfectly do thy perfect and holy will.

107. Let me then, O God, my God, so will to do, as I may only do thy will, for my whole will is, that thy holy will be done on me, and in me, that I may do thy will here on earth, O thou my Father in Jesus Christ, which art in Heaven.

108. Give me then thy self, my sweet Jesus, that I may please thy self, for without thee, I shall be still my self, and displeasing still to thee.

109. For I am all evil, and thou, O God, art all good; I am all Hell, and thou art all Heaven, Ah thou my God, that can'st do all things, turn my evil unto good, that my Hell may be brought into thy Heaven.

110. Joy in fear, and by reason of fear, for every man hath a double fear, till he have perfect love, that casteth out all fear.

111. Fear causeth me to doubt, and fear causeth me to believe, fear bringeth me grief, and fear bringeth me joy, fear casteth me down to Hell, and fear raiseth me up to Heaven, fear causeth me to distrust, and fear causeth me to trust, fear affrights me with sadness, and fear comforts me with rejoycings, for if I did not fear, I might justly be afraid, if I did not fear the want of grace, I might justly fear I had no grace, if I did not fear falling, I fear I should fall indeed; But though through fear I am many times afraid, yet I would

not

not be without fear, though I should be alwayes afraid, for fear causeth me to put away fear, and not to fear fear, nor to be afraid of fear, through fear I trust, I beleive, I rejoyce, and I hope I shall be for ever brought out, and freed from all fear.

112. Happy is the man that feareth alwayes, *Prov.* 28. 14.

113. Ah Lord, my God, that art most faithfull, and most true, make me, I most humbly beseech thee, in Iesus Christ, truly faithfull all my life, that I may be faithfull even unto the death, and then for ever to enjoy thy gratious promise of that Crown of life.

114. Make me faithfully obedient unto thee in all things, O Lord, all my life, that at death, I may receive thy faithfull promise of that Crown of glory and life, that I may ever live to glorifie thee, O Lord, of all glory, by an Eternall and Everlasting life.

115. Any thing of all that man can do, (as man) God will not accept, but all things that God doth, man should accept, and likewise know and beleive, that he doth all things, and therefore ought accept all things.

116. Mans best all, all mans best, is worse then all, but Gods least all, the least of God, is above all, and more worth then all.

117. When I have thee, my God, I have all, yea all that I would have; But Ah, when I want thee,

when I have thee not, when thou art absent, and seemest to be departed, or but estranged from me, I want all, am without all, and possess nothing, even nothing at all, though I have even all other possessions.

118. *Let my all, O Lord, be all in thee,*
That thou maist be all unto me.

119. I am much more offended, that I have offended my God, then I am afraid, that my God is offended with me.

120. I much more fear my sins to come, then my sins past, because my fear for my sins past, is already past, but my fear is alwayes present, for my sins to come, yea it is my only fear, and that which affrights me only.

121. When I consider, and ponder, on the much joy that I enjoy, to the little I deserve to enjoy, and yet that this much, is little, to that which I hope, and believe, I shall enjoy. Ah how my heart is filled, and ravished, with unspeakable joy.

122. All glory be given to thee, O God, the God and giver of all gifts, of all grace, and of all glory, *Amen, Amen.*

In

In Bourdeaux, Anno 1656.

O Lord God, I moſt humbly, and moſt hartily beg and beſeech thee, be thou gratiouſly pleaſed in love and in mercy, in and through Ieſus Chriſt, to be with me thy poor and unworthy Servant, here in this place, where thou haſt by thy Providence brought me, at all times, as thou haſt been with me in all other places, at other times, that thy power and thy might may be ſeen in me, and thy holy and bleſſed ſpirit, leading, guiding, governing, and directing me in all things that I ſhall take in hand to do, that I may by grace walk uprightly in the mid'ſt of this crooked, froward, and perverſe generation, and that they ſeeing my good works, that is thou, O God, working in me, they may glorifie thy great and holy name, O thou my Father in Jeſus Chriſt, which art in Heaven.

Ah Lord, ſuffer me not here following, to write my own words, but thine, not ſeek my ſelf with ſelfiſh love, but thy ſelf with true ſincere unfaigned love to thy ſelf, not mine honour, but thine honour, not my praiſe, but thy praiſe, not my glory but thy glory, my ſouls ſalvation, and the good, benefit, and advantage of others: and all I beg, and what elſe thou knoweſt to be needfull for me, for Jeſus Chriſt, my bleſſed, only, alone Saviour, and Mediator, and Redeemers ſake, *Amen.*

A Prayer.

O All holy, Almighty, Infinite, and Incomprehenſible, wiſe, glorious, gratious, good, merciſull, patient, ſweet, lovely, loving and moſt bleſſed, and ever bleſſed Lord God, thou art not only holy, but holineſs it ſelf, not only wiſe, but wiſdome it ſelf, not only good, but goodneſs it ſelf, not only merciful but mercy it ſelf, not only patient, but patience it ſelf, not only ſweet, but ſweetneſs it ſelf, not only love and loving, but love it ſelf, not only ſtrong, but ſtrength it ſelf, not only powerfull, but all power it ſelf, not only great, but greatneſs it ſelf, not only mighty, but Almighty, and might it ſelf, not only bleſſed, but bleſſedneſs, all bleſſedneſs it ſelf, not only happy, but poſſeſſing all happineſs, making all happy that are happy, being happineſs it ſelf; all good, O God, is in thee, and comes forth from thee, thou containeſt all things, being all things, all things being in thee, but art contained by none, thou art what thou wilt be, and therefore willeſt what thou wilt, it is thy honour and thy glory that thou art what thou art, all thy doings are wonderfull and like thy ſelf, holy, juſt, and true, thou art all things, do'ſt all things, and giveſt all things, freely, willingly, abundantly, and continually, never repenting,

ing, repyning, nor upbrayding, glorious thou art in holineſs, fearfull thou art in praiſes, doing wonders; all thy works do praiſe thee, Ah let me thy unworthy, unnatural, diſobedient, ſinful and wretched Creature (in my ſelf) out of thee, do the ſame, every moment, and all the moments of my life, by all my thoughts, words, and actions, both at home and abroad, that thy power, O God, and thy might, even thine Almighty power, may be alwayes ſeen in me, and ſhew forth to thy glory, that thou abideſt and dwelleſt in me, ſo that all that ſhall behold me, may love thee, and long for thee, running after thee to obtaine thee, and ſo by enjoying thee, may likewiſe praiſe thee.

O God, I know that thou do'ſt all that thou wilt, and willeſt all that thou doſt, thou art as willing as able, and as able as willing, as great as good, and as good as great, nothing can hinder thee, nothing can deprive thee of being what thou art, for before any thing was, thou wert, all things have their all from thee, thou art the *Alpha* and the *Omega*, the beginning and the end, it is the greateſt and the cheifeſt joy of all the Angells and Saints, in Heaven, and on earth, that thou art what thou art, and that they belong unto thee, and that thou art pleaſed to own them for thine own, thy glory is their glory, thine end their aime, thy will their wills, their cheif deſire to be, is to pleaſe thee, O God, to pleaſe thee, and to adore thee, without

thee we know we can do nothing, nor ſhould be nothing, thou O Lord God, art our all, and our all, for all our ſprings are in thee, and from thee.

And now, O Lord God, I come at this time before thee to ſpeak a word unto thee, but I find my ſelf as unable as unfit, and as unfit, as unable, being empty of all good, and full fit, and ready, for any, or all evils, ſuch, O Lord, thou knoweſt, is my wretched and miſerable nature, averſe unto all that is good, and prone unto all that is evil, but thou, O my God, in Jeſus Chriſt, that art all good, and able to do all good, fill, O Lord, fill I humbly beſeech thee, my empty heart, with thy ſelf, even with thy fulneſs, that I may ſpeak unto thee thine own words, and not mine own, for mine own words, would be but words, but meer words, but thy words, even thine, O God, are works, and work I know effectually: thou do'ſt not here us for our words ſake, becauſe they are but the words of men, nor for our works ſake, becauſe they are but mens works, nor for our own ſake, becauſe we have forſaken thee, but for thy great names ſake, O Lord, which is thy ſelf, and therefore for thine own ſake thou heareſt us.

Ah Lord God, let me then ſo heare thy voyce as my ſoul may live, and ſo live as to praiſe thee, for to praiſe thee, O Lord, is to live, yea to live in thee, to thee, and for thee, which to do, Ah Lord, thou knoweſt is the deſire I have to live; Ah great

God,

God, be thou then gratiously pleased, in the abundance of thy great goodness, to speak a word in season, unto this dull, dead, senceless heart of mine, that I may be so ravisht therewith, as I may forthwith come out of my self, flye from my self, hate, loath, and abhor my self, in dust and ashes, cause me, O Lord, to consider my self as indeed I am, which is a little creeping clay, speaking earth, a worme, and no man, vile, sinful, wretched, and abominable from the Crown of the head, to the sole of the foot, there is no whole part in me, I am more Leprous then *Gehazy*, much more unclean then was *Mary Magdalen*, more blind in soul then *Bartemeus* was in body, more lame to run after thee, O Lord, in thy wayes, then was *Mephibosheth* in his feet, my soul runs with a greater flux of sin, then was the *Hemoriss Issue*, and more then thirty eight years, O Lord, thou knowest all these diseases have been upon me, Ah Lord, my Lord, and my God, be thou therefore pleased in love and mercy to look upon me with one of thine eyes, and heale me, and thou shalt do as great a work as in curing them all, I know, and am assured that thou hast so great a skill, that if thou wilt, thou canst with a word forgive the one, and heale the other.

Ah wonder of wonders, yea too too wonderful to beleive, but by those whom thou dwellest in, that thou wilt dwell and delight to dwell in such

a heart, but all such know; O Lord, through the power of thy goodness, and the working of thy holy spirit in their hearts, that nothing is hard for thee, O God, to do: but all things are as easie as possible, thou bringest light out of darkness, and turnest evil into good, with the word of thy mouth, for he is only worthy, whom thou in favour accountest worthy.

Seeing then, O Lord God, that it is thy good will and pleasure, to do so much for me as thou canst do, which is to give me thine own self, be thou, Ah be thou pleased in the riches of thy mercy and free grace, to accept of my self, not as a recompence, O Lord, for this thy great gift, but as an acknowledgment, that I have received so great a gift from thee, and that therefore I am no longer, nor no more, mine own, nor any others either in Heaven or on earth, but thine own, O Lord, and thine all, and I most humbly, and most unfeignedly beseech thee from the bottome of my heart in Jesus Christ, that it may so continue, and be, unto all Eternity, and that I may not henceforth, think, speak, or do, any thing by my self, from my self alone, without thee, O Lord, but that all my thoughts, words, and actions, may be wholly guided and govern'd by thee, to do all things agreeable to thy holy will, and according to thine own heart, who art the heart of my heart, the life of my life, and the soul of my soul, for by thee only and all one, I live, move, and have my being. Give

Give me then grace, O Lord God, that I may so love thee, as to adore thee, so fear thee, as not offend thee, so delight in thee, as that thou mayest be my only delight, so obey thee, as to be obedient unto the death, so honour thee, as to walk humbly before thee, and give up my self unto thee, let me so run after thee as to obtaine thee, and get a blessing from thee, which may be a blessing unto me in life, in death, and after death, that by receiving from thee daily grace, I may give thee daily glory.

Ah Lord, thou knowest how my heart seeketh to find thee, that I may enjoy thee, who art, and who only art the joy and rejoycing of my heart, that I may love thee, fear thee, adore thee, praise thee, prize thee, and give up my self unto thee, who hast given thy self for me, and to me, O Lord, thou art all things, and givest all things unto all Creatures, all things have their all from thee, who art all in all, in all things; thou art, O Lord, brighter and much more glorious then the Sun, for the glorious brightness of the Sun, is from the brightness of thy glory, the Heavens have their beauty from thy beautifulness, the earth and the Sea, their plenty, & fulness from thy plentiful fulness, all the Creatures have all their strength from thy strength, and man his power, might and wisdome to govern them, and all things under the Sun, from thine Almighty power and wisdome.

Ah

Ah moſt glorious Lord God, who art thus glorious to behold, how can I, Worme, behold thy glory, or thee, O Lord, the Lord of all glory, I confeſs and acknowledge, that I am not able of my ſelf, to know my ſelf, my vileneſs, wretchedneſs, emptineſs, and nothingneſs, how then, O Lord, am I able to know thee, or to conſider thee as thou art in thy ſelf, and how much thy goodneſs exceeds my badneſs, thy wiſdome my folly, thy ſtrength my weakneſs, thy fulneſs my emptineſs, thine Almightineſs my nothingneſs, and yet how content am I, though nothing, or leſs worth then nothing, yea to be turned even into nothing for thy ſake.

But ſeeing, O Lord, thou haſt in thy great goodneſs, love, and mercy, made me thine, make me now, O Lord, even what thou wilt, and ſend me whether thou wilt, I am ready and willing to, to goe, and be, and do, and ſuffer, yea to ſpend, and to be ſpent for thee, for thou knoweſt, O Lord God, if I deſire to live, it is to live to thee, in thee, and for thee, to praiſe thee, and for thy praiſe, for to praiſe thee is to live, and this to do only, is the only deſire I have to live, for when I have thee, Lord, I have all that I deſire and crave, thy preſence being my Heaven on earth, and thy abſence my Hell; having thee, O Lord, I have my all, but wanting thee, I want all that I would have, thou only art able to content, to ſatisfie,

and

and to pleaſe me, but nothing but thee, no hing out of thee, nothing beſides thee, O my God, yea all things beſides thee, cannot give me any true pleaſure, delight or contentment, O give me then ſo thy ſelf, my ſweet Jeſus, as I may be alwayes with thee, never without thee, that I may wholly give up my ſelf unto thee, to be made holy like unto thee, that my heart may be according to thine own heart, and that thou may'ſt delight thine heart, O Lord, to ſet thine heart upon me, and to make me thy delight, thy joy, and thy Crown of glory, and to love me, and to do me good, even with that goodneſs of heart, with thine own goodneſs, wherewith thou loveſt thine own, that my will may in all things be conformable, and made ſubject to thy will, to will all that thou willeſt willingly, and to nill all that thou nilleſt with the ſame willing will.

And grant, O Lord, that mine eyes may be alwayes open to behold thee, mine ears to hear thee, my mouth to praiſe thee, mine armes to imbrace thee, my feet to run after thee, and my heart heartily to love, honour, fear, and adore thee, ſo that all my members and faculties, both in ſoul and body, may be as inſtruments only to act thy motions, that I may be out of love with all, that I may be only in love with thee, who art all love, and only lovely, my dear, my ſweet and ſaving Saviour Jeſus,

Ah

Ah LordGod, make me willing to give my ſelf up unto thee that did'ſt ſo willingly give up thy ſelf for me, and to be made like unto me, that I might be made like unto thee, thou rejoyced'ſt, O Lord, to come down from Heaven on earth, to lift me up from earth into Heaven, to live a mortall life on earth, that I might live an immortal life in Heaven, to dye on earth, to free me from eternal death, and to give me Eternal life; thou wert, O Lord, made ſubject to all infirmities on earth, to confirme and make me for ever free from them, in Heaven, ſeeing then thou wert, O Lord, willing to come to me in blood, even through thine own blood, to waſh me out of my blood, and to make me for ever clean; Ah Lord, waſh not my hands and my feet only, but my head and my heart alſo, even my bloody heart, that hath delighted ſo much, and ſo often, to make thy innocent heart to bleed, yea to ſhed the laſt drop of blood that was in thy heart.

Thou would'ſt, O Chriſt, thou would'ſt weare an ignominious Crown of Thornes here on earth, that I might weare a glorious Crown of glory hereafter in Heaven; thou wol'ſt, O Chriſt, thou would'ſt be whip'd, that thy ſtripes might heal me; thou would'ſt, thou would'ſt, O Chriſt, be bound to looſe me, and ſet me free; thou would'ſt O Chriſt, thou would'ſt be accurſt, that I might be for ever bleſt; thou would'ſt, O Chriſt, thou would'ſt

would'ſt have thine armes nail'd abroad, to ſhew the breadth of thy love, thy feet nail'd to ſhew the length of thy love, and thy head pierſt with Thornes to ſhew the height of thy love, and thy heart opened with a ſpeare to ſhew the depth of thy love; Ah breadth, length, height, and depth of love, that ſuch a God would be thus wounded to heal ſuch a man as I am, thus accurſt to make me bleſt, thus bound to make me free, thus made an heir of miſery, to make me an heir of mercy, thus to drink the dreggs of his Fathers Divine wrath, that I might for ever drink in the ſtreames, and of the Ocean of his Divine love, Ah love beyond degree, an offended God thus dyes, to ſet offending men free.

And thus hath God, the Lord, my Lord, and my God, freed me from Eternall paines, and given me hopes here, and aſſurance hereafter of Eternal joyes, he hath brought me out of the neither Hell, into the upper Heaven of grace here, which ſhall be glory hereafter, he hath freed, he hath freed me from Eternal death, and purchaſed for me Eternal life, he hath broken, he hath broken the chains of ſin, by which Satan held me, and led me captive at his will, and doth lead me forth by and with the chains of his Eternal and everlaſting love, enabling me through grace to do his own holy will.

And what, Lord, ſhall I render unto thee, for all theſe

these thy benefits, thou Lord, knowest my unability & my poverty, I am, I am I confess so poor, yea so despicably poor. O Lord, as I have nothing to pay thee, nor can pay thee nothing, but what thou shalt give me, give me then, O Lord, what thou wilt have me to give thee, give me, Oh give me I humbly beseech thee in Jesus Christ, love to love thee, fear to fear thee, faith to beleive in thee, to depend on thee, and to rowle my self upon thee, hope to trust in thee, and joy to rejoyce in thee, with joy unspeakable; Ah Lord God, give me thy self, yea all thy self, that I may give thee all my self, and though I do, I confess, already owe thee mine all, yet I would willingly owe thee yet more, and though I have nothing to pay thee, yet I desire, and heartily desire to owe thee more, to be more indebted unto thee, for I delight to be thy great debtor, yea and would be thy greatest, and so I confess I should be, though thou shouldest neither give, nor forgive me any more, then thou hast already forgiven, and given me; Ah Lord, I know, that for all thy gifts of grace, mercy, pardon, and forgiveness, that thou expectest only an acknowledgment, that I am thine all, and that I owe thee my self, and mine all, the freedome Lord. Ah Lord, the freedome, all the freedome, all the freedome that I desire, is to be thy Prisoner, never any man desired so much to be let out of Prison, as I do to be put in, never

any

any slave desired so much to be free, as I doe, to be bound unto thee, O God, my God, unto thee, unto thee my God, never any man desired so earnestly to pay his debts, as I desire to be further, and to be more indebted; give me, O Lord, I beseech thee more and more, that I may every day, yea every moment of the day, all the dayes of my life, unto the very last moment of the last day of my life be receiving, that when this life is ended, I may live an Eternal life, to pay thee Eternally praise, and thanksgiving.

Be thou then, Ah sweet Jesus, be thou alwayes in me, that I may alwayes be in thee, stand by me continually, that I may alwayes stand upright and walk uprightly, and never fall, goe with me, that I may never goe from thee, abide, O Lord, abide ever in me, that I may ever abide in thee, act in me, O Lord, act ever in me, that I may ever act for thee, speak, O Lord, speak continually in me, that I may continually speak for thee, work for me, O Lord, work alwayes for me, that I may alwayes work for thee, live in me, O Lord, live alwayes in me; that I may alwayes live to thee, and for thee; Ah Lord, do all for me, do all for me, that all that I shall henceforth alwayes do, may be all for thee, that I may choose not my own will, but thy will may be my choyce; Ah Lord let me know thy blessed voyce, that I may alwayes answer thee at thy blessed call, whether it be by night

night or by day, as *Samuel* did, and say with him, and with his heart, speak Lord, for thy Servant heareth, and with holy *David*, for my heart is ready, and with heavenly *Paul*, what Lord, what wilt thou have me to do.

Write, O Lord, I humbly beseech, thy holy and divine lawes of grace in my heart, that with my heart I may delight in them, and thy Statutes in my mind, that all, even all my mind may be still on them, that they may be a savour of life unto life to my soul, and of death unto death to my sins; let thy Commandements, O Lord, be no more grievous unto me, but joyous, that I may ever find thy yoak easie, and thy burthen light.

Let thy word, O God feed me, yea let me feast on it as on marrow, and fatness, let it refresh and comfort my heart as with Wine on the Lees, yea as Wine well refined on the Lees; let it be sweeter to my taste then hony, yea then the hony comb; Ah Lord, let my heart be set on it, and much more delighted with it then with gold, yea, then with much fine gold, or pretious pearls, let it distill into my heart to ravish it; Ah Lord, let it so ravish me, as all my sences may be filled, and delighted with its sweetness: Let me, O Lord, hear it attentively, understandingly, and feelingly, as thine own word, which thine own mouth hath spoken: that my mouth may be filled with thy praises, yea that I may trumpet them forth loudly,

loudly and sweetly, let mine eyes alwayes look upon thee, O Lord, from whence my salvation cometh, to behold thy beauty, thy glory, and thy blessedness, as in thy Sanctuary, that my feet may run in the wayes of thy Commandements, and not grow weary, and walk, and not faint; O Lord let me sit under the shadow of thy branches continually, for thy fruit is very pleasant unto my taste; there is none in Heaven, O Lord, that my soul desireth as thee, nor in all the earth in comparison of thee; Ah how doth my soul and my heart long to be where thou art, even where thou art, O God in Heaven thy dwelling place, glading and rejoycing the hearts of all those that behold thee. beholding the brightness, the sweetness, the loveliness, and the lovingness of thy most glorious, most beautiful, and most blessed countenance, which to see is life, yea, much better then life; Ah Lord, bring me then home unto thee, even to my long desired home, that I may ever enjoy thee, and live in thee my joy, in whom my soul only delighteth to live, for with thee, I know is all joy, unspeakable joy, fulness of joy, and at thy right hand, O God, are pleasures for ever more, such as eye hath not seen, ear hath not heard, neither hath it ever entred into the heart of any man, at any time to conceive.

Ah Lord God, I well know and believe rejoycingly, that thou knowest all things, and therefore

knoweſt well, how my heart and my ſoul panteth for thee, longeth for thee, covereth for thee, and moſt ambitiouſly hungreth and thirſteth after thee, Ah Lord, when ſhall that bleſſed time be, and the day come, that I ſhall be altogether emptyed of my own emptyneſs, and filled with thy fulneſs, be ſtript of my own raggs, and cloathed with thy glorious robes, be found out of my ſelf in thee, and be made partaker of thine own holy, and Divine nature, which is perfection, and glory, in glory, yea perfect glory, then ſhall I be no more mine own, but thine own, yea thine all, ſo that all that I ſhall do, ſhall pleaſe thee well, and be right well pleaſing unto thee, for then I ſhall no longer do the evil which I would not, and which I hate, but the good which I would, and which I love, yea the good, and all the good that thou, O God wilt, and which thou loveſt; it ſhall not then be preſent with me, only to will, but to do alſo, even all thy holy and whole, and perfect will, I ſhall then no longer deſire to be ſtript of any thing that is in me, becauſe, O God, my God, thou ſhalt be all in me, and only in me, then, and there, I ſhall no longer mourn for my unholineſs, nor pray for more bleſſedneſs, but all tears, fears, and cares, ſhall be all done away; my unworthineſs here, ſhall through thy worthineſs, O ſweet Jeſus, be accounted worthy, my unrighteouſneſs, righteous, my diſobedience, obedience, and my imperfection, perfect, full, and

and entire perfection, through that ever blessed, most blessed, and only, and all blessed perfection, that is in thee, who art God, blessed for ever and ever.

Ah, who would not then for a while feed on crums, that he may eat of this bread, and at last sup at this feast; Ah, who would not, who would not be content to hunger a while, to be brought to this banquet of heavenly dainties; who would not, Ah, who would not be content for a little space, to sit groveling on the ground, and be covered with dust and ashes, that he may at last sit at this Table; who would not, Ah, who would not stay a while without with patience, being assured at last, yea, and ere long to be brought in into the brides Chamber; Ah, who would not, who would not be poor for a while to be made thus rich for ever; Ah, who would not, who would not be content to be contemptible for a little space, to be thus honoured, and made truly honourable for ever; Ah, who would not, who would not be right well content to be banisht for a while, to be thus brought home in triumph gloriously to abide in his Fathers house for ever; who would not, Ah, who would not be well content, and rejoyce to be a stranger, and a Pilgrim for a little while in a strange land, to have such a possession for ever, who would not, Ah, who is there that would not be in a storme for a while, to enjoy for ever such a

calme, who would not, who would not want the delicasies of *Egypt* forsa while, to have the delicacyes of Heaven for ever; who would not, Ah, who is there that would not refuse to be called the Son of *Pharaohs* Daughter for a while, to be the Son of the Eternall living, loving, blessed, God for ever, and for ever; Ah, who would not, who would not willingly and cheerfully suffer with the Children of God for a while, for a little space, to raigne with the Children of God for ever; who would not, Ah, who would not willingly be cloathed with raggs for a while, to ware for ever such glorious robes; who would not, Ah, who is he that would not be Crowned with Throns for a moment, to be Crowned with such a Crown of glory for ever; Ah, who would not, who would not bear the Cross here till death, that he may for ever ware the Crown of immortall life; Ah, who would not, who would not suffer with Christ here, to raigne with Christ for ever hereafter; Ah, who would not, who would not be despised among men, to be cherished among Angels; Ah, who would not, who would not suffer as *Lazarus* did, to raigne as *Lazarus* doth; Ah, who would not, who would not suffer as a member of Christs mysticall body here, to be a member of his glorious body for ever hereafter; Ah, who would not, who would not live the life of the righteous here, to live for ever and ever with the righteous hereafter.

ter, not in the bosome of *Abraham*, but in the bosome of *Abrahams*, *Isaacs*, and *Jacobs* God.

In the meane time, O Lord, give me grace, courage, and strength, to run that good race, to fight that good fight, that thou hast set before me perseveringly unto the end, that I may as vvillingly vvare the Crovvn of Thorns here for thy sake, as the Crovvn of glory hereafter for my ovvn sake, that I may be as vvillingly under temptation here, as to be freed from temptation hereafter, that for thy sake, O Lord, I may as vvillingly be contemptable here, as honourable hereafter, that I may as vvillingly suffer, O Lord, for thee here, as raigne vvith thee hereafter, and that in all sufferings my only joy may be, that I shall for ever enjoy thee.

But, Ah, Lord God, vvhat am I, and vvhat is there in me, and therefore vvhat am I able to do for thee, or to render unto thee, for this thy love, vvhich far surpasseth the love of vvoman, men, or of Angels: as there vvas never sorrovv like to thy sorrovv, so there vvas never love, like to thy love; true it is, O Lord, for all this thy love, thou requirest nothing, but love againe, Ah, hovv faine vvould I love thee, but I cannot as I vvould, hovv much less then is it, then I should; vvhen I vvould do good, evil is present, and I do the evil many times vvhich I vvould not; but do not, cannot do the good vvhich I vvould; to vvill is many times

preſent, but how to performe I know not, but thanks be unto God, through our Lord Jeſus Chriſt, though with my fleſh I ſerve the law of ſin, yet with my mind, I ſerve the law of God; Grant then, O ſweet Jeſus, and give me grace, that I may love thee, as thou haſt loved me, and do for thee, as thou haſt done for me, and to this end make my heart upright before thee, even according to thine own heart, that it may no longer be mine own, but thine own, that I may be only thine, wholy thine, *holy thine, alwayes thine,* and ever thine, that thou in me, and I in thee, I may from ſin be ever free.

Teach me, O Lord, ſo to number my dayes, that I may apply my heart unto Wiſdome, that I may be alwayes mindfull of my laſt end, and of the reckoning that I muſt then make before thee, the Judge of Heaven and earth; Ah Lord, ſuffer me not any longer to walk after the devices of mine own deceitful evil heart; but grant, O God, by thy power, I may have power to do, and walk uprightly before thee in all thy paths, and that I may never more ſwerve, nor turn aſide out of the way of thy Commandements, either to the right hand of pleaſures, or to the left hand of profits.

Give me grace, O Lord God, I moſt humbly beſeech thee in Jeſus Chriſt, to ſee mine own badneſs, and thy goodneſs, ready, and willing to make

me

me good, that I may see mine own emptines, and thy fulnes ready to fill me, mine own nakedness, and thy robes to cover and to cloath me, mine own sinfulness, and thy righteousness to make me righteous, mine own unholiness, and thy blessedness to make me blessed, my own deformity and uglines, and thy beautifulness, to make me beautiful, my own slavery, and thy freedome, and thy freeness to make me free, mine own unworthyness, and thy worthyness to make me worthy, mine own insufficiency, and thine all-sufficiency, mine own demerit, and thy merit, mine own disobedience, and thine obedience, mine own nothingness, yea, altogether nothing, and thine Almightiness, yea, altogether all things, for in thee are all things, from thee come all things, and by thee, O God, all things are, and were Created.

I do most unfeignedly confess, O Lord, that I am unable and unfit to speak unto thee, and as unworthy to hear thee, speak unto me, for in me, that is in my flesh, there is no good, I am all evil, only evil, and continually evil, but in thee, O God, dwelleth all good, for thou art all good, only good, and continually dost good, without thee I can say nothing, think nothing, nor do nothing that is good; suffer me not therefore, O Lord, I beseech thee, to speak in my own wisdome, for that would be but the wisdome of words; but let me, O Lord, speak in thy wisdome, which will be

the words of wisdom, *and Wisdoms words*: Let me not, O Lord, go forth in my own strength against any Temptation, for I am so weak, I should be overcome, and fall into any Temptation, but let thy strength, thy power, thy might, and thy love, O Lord, be seen in my weakness, to strengthen me, and by thy power, powerfully working in me, I may overcome and trample under my feet, all the strength and power of all my adversaries and enemies, Devils lusts, worlds lusts, and self lusts.

Ah Lord God, suffer me not to goe from thee, for thou hast the words of Eternal life, thou art the word, and the life, yea, Eternal life, he that hath thee, hath life, and shall not see death, nor tast of death, because he is past from death to life, but he that hath not thee, O Lord Christ, is dead already, because he liveth in sin, for he that liveth in sin, is dead, though he liveth.

Ah Lord, I confess that the Well of thy mercy is much deeper then *Jacobs* Well, and yet sure I am that such Children, yea such Infants as I am, can draw water from thence, even the water of life, even such water as giveth another life, a better life, which is an immortal and eternal life, a life that shall never see death, being hid with Christ in God.

Ah sweet Jesus, let me have thee in my heart, which is much better then to have thee as *Simeon* had

had in his armes, my armes might let thee fall out of them, but my heart cannot, I had rather, yea, much rather see thee with the eyes of true saving faith, then of sence, or with the eyes of the flesh, for thine Enemyes, O Lord, saw thee with fleshly eyes, and yet hated thee, spit on thee, reviled and mocked thee, whipped thee, persecuted thee, and crucified thee, bearing false witness against thee, and believed not in thee, notwithstanding all the miracles that thou did'st, but all those that see thee, O Lord, by the eyes of faith, will believe in thee, and say of thee, unto thee, as *Thomas* did, my Lord, and my God. they will so love thee, as they will Crucifie themselves and their bosome sins, hate themselves, and their own wayes, persecute themselves, and Crucifie all their own sinful fleshly, worldly, deviliſh lusts and affections, and live as new Creatures, in the world, as if they were not of the world, using the world, as if they used it not; Ah happy, yea, thrice happy are they that are in such a case, for they have the Lord for their God.

Ah poor lost I, poor forgotten I, poor forsaken I, poor undone I, poor miserable I, poor nothing, despicable poor I, untill thou O my sweet Jesus did'st come to my help, to my succour, to find me, to save me, to comfort me, to inrich me, to deliver me, to set me free, and bring me out of the chains of sin, Hell, and death, by which I was held

held, and led Captive, and did'ſt moſt graciouſly bring me into thy ſelf, and gaveſt me thy ſelf, and loved'ſt me as thy ſelf, doing for me, O God, what thou could'ſt do, making me like thy ſelf.

Ah Lord God, thou knoweſt all things I well know, thou knoweſt my heart, and what more can my heart ſay unto thee, thou only, O Lord, art the ſearcher, the tryer, and the knower of all hearts, thou knoweſt, O Lord, I know well that thou knoweſt, how much my heart rejoyceth, becauſe thou knoweſt it, O Lord, I moſt humbly beg and beſeech thee in Jeſus Chriſt, to ſearch and try me, even all the Corners and Crannys of my heart, and what evil is ſtill in me, O Lord, I humbly intreat thee to deſtroy, with an utter and totall deſtruction, that it may be ſaid of it, it is not; Let ſin, O Lord, as the houſe of *Saul*, grow every day weaker and weaker, and grace as the houſe of *David*, every day ſtronger and ſtronger; O Lord, perfect that good work of grace, which thou haſt in the abundance of thy love begun in me, untill thou haſt in love made it, and brought me into perfect glory; and all this I beg of thee, O Father in Jeſus Chriſt, & what elſe thou knoweſt to be needfull or expedient for me, both for ſoul and body, in life, in death, and after death; for Chriſt I ſhall ever bleſs thee, and to him, with thy glorious Majeſty, and holy ſpirit of grace the comforter,

comforter, and ſanctifier, do I render from the bottome of my heart unfaignedly, as all due is, and unto none elſe, honour, glory, power, might, Majeſty, dominion, and thankſgiving, now, henceforth, and for evermore, *Amen.*

1. If our comfort and joy be ſo great to enioy the Company of one imperfect Saint on earth, Ah how great ſhall our joy and comfort be, to enjoy for ever that innumerable Company of perfected Saints in Heaven, but how much more, and more great ſhall our joy be, and to our eternal comfort, to enjoy God the Father, Son and Holy Ghoſt, that made them thus perfect, and Saints.

2. If we rejoyce ſo much here on earth to ſee one, or ſome few friends in the fleſh that we think loves God; Ah how ſhall we rejoyce when in Heaven, to ſee ſo many Million of Millions in the body and ſpirit, whom we ſhall know indeed, that they love him indeed, and in deed.

3. If men then on earth delight our ſenſes, Ah how ſhall God in Heaven with delight raviſh our hearts.

4. Ah Lord, let me then ſtill ſo have thee within me, though on earth, that I may ſay with *Jacob*, I have all.

5. If men on earth be able to give great gifts, and their gifts be ſo greatly eſteemed (though but earth) Ah, how greatly ſhould we eſteem

that

that great gift of that great God, when he gives us himself, who is as good as great, and as great as good.

6. If earthly joyes do then somtimes rejoyce a Heavenly heart; Ah Lord, how shall, and how doth that heart rejoyce, when he is filled with Heavenly joyes, yea, when he shall be involv'd, taken in, and swallowed up, into the joyes of Heaven.

7. And if momentary earthly joyes can give us joy any moment, surely Eternal Heavenly joyes, shall make us to rejoyce evermore.

8. And if hope fill us with joy unspeakable, surely fruition, shall make us flow over with fulness.

9. And if the thoughts of what we know not, satisfie us so much, surely when we shall know them to be sure, we shall be fully satisfied.

10. And if faith in believing be so great, as it brings Salvation, Ah how great shall that Salvation be, when it shall be above, and beyond, that is, more then faith.

11. And if to do the will of God on earth, imperfectly, delight the soul so much, that there's no delight to him like it, he preferrs it above his daily food, and all other delights in the flesh; Ah what delight shall that soul have in Heaven, where he shall alwayes, and perfectly do, his whole and holy perfect will.

12. And

12. And if God be so well pleased with us here for our weak and imperfect desires after grace, Ah how well pleased will he be with us, when he shall have made our imperfect grace, full, and perfect Glory.

13. And if God delight so much in us whilst we are here below imperfect and sinners, Ah how much and how greatly, will he delight in us above, when he shall have made us holy, and perfect Saints.

14. And if our Joys be so great to see God here and his glory darkly as in a glasse, with fleshly eies, Ah how great shall our joy be, to see him gloriously, and all his glory in Heaven, face to face, with spiritual eyes, yea with the eyes of his own Holy Spirit.

15. And if our Joys be so great to hear of him here, with the hearing of the ears, Ah how great shall they be to be with him hereafter, and to hear himself, with an understanding heart.

16. And if then our Joys be so great, to enjoy him here on earth, and but in part, imperfectly, Ah how great shall our joys and delights be, to enjoy him in Heaven, not in part, but in perfection, perfectly, fully, wholly, and holy as he is.

17. And if our Joys be so great here on earth, in the midst of fears, Ah how great shall they be in Heaven? where we need fear no fears, for that there are no fears there to fear.

18. And

18. And if our Joys be here on earth ſo great, though ſurrounded with many ſorrows, Ah how great ſhall they be in Heaven, when and where all ſorrows ſhall be all done away, and turned into fulneſſe of joy.

19. And if our Joyes be ſo great among ſo many diſpleaſing diſpleaſures, even here on earth, Ah how great ſhall they be in Heaven, when and where all diſpleaſures ſhall be all done away, and our pleaſures ſhall be for ever more.

20. Ah fill me then O my good God, with thy bleſſed moſt bleſſed ſelf, and thy Joys alone, that in thee only I may rejoyce.

21. If the nether Springs on earth be ſo ſweet, Ah how delitious and ſweet, yea ſweetly delitious O God are the upper Springs of Heaven in Heaven.

22. If thy left-hand mercies O God, be ſo delightful, and do ſo much delight and pleaſe us, Ah how much more ſhall thoſe of thy right-hand delight us with pleaſure.

23. If his foot-ſtool favours be ſo great, and we eſteem our ſelves greatly favoured by them, to have them. Ah how great in favour, yea what great favourites ſhall we be, when we ſhall enjoy in Heaven the favours of his Throne, and ſit on Thrones by him.

24. If to ſee a glimpſe of his glory, beauty, and brightneſſe here on earth, do ſo raviſh us with delight,

light, joy, and admiration, ſo as we could and would alwaies be content to behold it; Ah how then ſhall our hearts be raviſht, with that raviſhing fulneſſe of his bright beautiful glory, when we ſhall in Heaven behold all his glory, as he is in his Kingdom of glory, with all his glorious Saints and Angels; from whoſe beautiful brightneſſe and glory they have all their glorious brightneſſe and beauty, and are made thus glorioufly beautiful with ſurpaſſing beauty and glory; being in all things made like unto him.

25. If then his glory be ſo ſweet in the bud, what is it in the branch; but Ah then, how much greater and ſweeter is the Tree that hath ſo many branches.

26. If then ſo great and ſweet on earth, Ah how greatly great and ſweet in Heaven.

27. And if our delights be ſo great in ſeeking thee, O God here below on earth, Ah how incomprehenſibly great ſhall they and will they be, when we ſhall have found thee where thou art above in Heaven.

28. And ſeeing O God thou giveſt us ſuch wages here whilſt we offend thee, Ah how great ſhall they be, yea what is there but thou wilt give us, when we ſhall offend thee no more, but alwaies pleaſe thee.

29. And ſeeing our Heaven is ſo ſweet on earth, or our earthly heaven ſo ſweet, which is but

to

to see thy back part by Faith darkly as in a glasse, Ah how sweet, yea how much sweeter shall our heavenly Heaven be, or our Heaven in Heaven, which is to know thee, as thou art O God to be known, and see thee clearly and plainly even face to face.

30. And seeing thy love O God, is so great to us here, as it constraineth us to love thee, Ah how great shall it be to us there, when without constraint, our greatest joy and pleasure shall be, to adore, and love thee.

31. Ah Lord God that knowest my heart, thou knowest that all the desires of my heart, yea that the soul of my soul, and the heart of my heart desires to love thee only, and to serve thee with all my whole heart.

32. If thy name O Lord, be so great, and fearful, unto those that know thee, and that know that thou lovest them, Ah how fearfully great, and greatly fearful, shall it be unto those that know thee not, but yet know thy greatnesse, and how greatly thou hatest them.

33. All Glory, only Glory, and continually Glory, be given unto God, the God and giver of all gifts, grace, and Glory.

A Prayer.

A Prayer.

THe Scope, Sum, Contents, and my intent, in this following Prayer, is, to beseech the Lord to be alwaies gratiously present with me, to watch over me, and to give me in Jesus Christ, and for his sake, merits, and worthinesse, his own holy and blessed Spirit, to lead, direct, guide and govern me in all things that I shall take in hand to do, to change my old heart, and give me a New, that I may glorifie him by a holy life and Conversation all the rest of my dayes; and especially, in this place, where I have so much, so often, and so grievously sinned against his great and holy name, and walkt contrary unto him, serving the Devil, and obeying his lusts, worlds lusts, and self lusts, casting his holy and divine Commandments behind my back, and trampling his Precepts under my feet, and that he would be pleased with me, to bring home all his Elect suddenly, into his Kingdom of grace here, and of glory hereafter, that his whole and holy will may be done by us here on earth, as it is done in Heaven, until he shall be pleased through the infiniteneſſe and incomprehensibleneſſe of the riches, of his free grace, love, and mercy in Jesus Christ to bring us into the Holy of Holies, the Heaven of Heaven, even into his blessed self, there for ever and for ever, to sing that ever blessed ditty, sweet, Angelical, and Eternal Song of Hal-

Helujah, of Praise, thanksgiving, and Glory, unto his ever blessed, most great, gratious, and glorious name, So be it Lord, So be it.

O Lord God of Heaven and Earth, most high, most great, and most glorious, the Creator, Preserver, and Governor of all things, who hast created all things by the word of thy power, by thee only they all are, and were created, thou willest all that thou dost, and dost all that thou wilt; thou, O God, that art the only God, for there is none else, there is none besides thee, the God of *Abraham*, of *Isaac*, and of *Jacob*, that wast with the children of *Israel* in *Egypt*, and on the Red Sea, with *Moses* in the Wilderness, with *Joseph* in Prison, with *Daniel* in the Lyons den, with the three Children in the firy furnace, and with *Abraham* in a strange Land; be with me also, O God, in Jesus Christ, be with me also, thy poor unworthy creature and servant in this strange Land, sinful place, and Nation, whether thou hast by thine accustomed good and gratious Protection, and Providence, again called and brought me; Ah let not, O Lord, my former, many, frequent, great, and grievous sins: (committed here in this place chiefly) be brought to thy mind, or had in remembrance of thee any more, and so cause thee to hide thy glorious face and presence from me, and take away thine Holy Spirit, and give me

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up to a ſpirit of deluſion, and to mine own hearts luſts and affections, which I take to be, O Lord, the ſoreſt and the greateſt of thy Judgements upon earth in this life; but rather, Ah rather, O Lord, ſhew forth thy goodneſſe, and thy compaſſion unto me, miſerable ſinner, vile wretch, ſinful abominable duſt and aſhes, a worm and no man, yea the very worſt of the worſt of men.

O Lord, I moſt humbly beſeech thee in Jeſus Chriſt, and for his ſake alone, to paſſe by and forgive, all my former iniquities, tranſgreſſions, blaſphemies, and ſins, by nayling them to his Croſſe, who was crucified for them, that they might not crucifie me, by burying them in his grave, who died for them, that they might not put me to death, and was buried, that they might never riſe in Judgement againſt me, to remove me hence in this life, or to condemn me in the life to come.

Ah my good Lord God, for thy great goodneſſe ſake, grant, that here, where I have ſo much, ſo often, and ſo frequently diſowned thee, and blaſphemed thee, I may own thee and praiſe thee, and thou own me for thine own, that here, where I have ſo much and ſo often diſhonoured thee, by my wicked, deviliſh and ſinful life, ſerving, and even giving my ſelf up to ſerve Devils luſts, Worlds luſts, and ſelf luſt, I may honour thee by deſpiſing, and trampling them under my feet, and ſerving thee in thy waies, of holineſſe and

righteouſneſſes, all the daies of my life, that here, here O Lord, where I have diſpiſed thee, I may adore thee, that here O Lord, even here, where I have walked ſo contrary unto thee, I may henceforth walk wellpleaſing before thee, that here, here O Lord, where I have hated thee, I may henceforth and for ever ſhew forth my love to thee, and for thee, that here even here O Lord, where I have ſo much and ſo often grieved thee, I may take heed and carefully endeavour to glad thee, by all things that I do, ſpeak, or think, that here, even here, O Lord God, where I have cauſed thee to mourn, I may cauſe thee mightily to rejoyce, that here, even here O Lord my God, where I have ſo often and ſo cruelly crucified thee, I may without remorſe or compaſſion, crucifie all thoſe ſinful luſts and affections that did it, that here, even here O Lord, where I have ſo much and ſo often put thee to open ſhame, by my ſinful, filthy, abominable, deviliſh life and converſation, I may openly, frequently, and mightily, applaud, praiſe, and glorifie thy holy, holy, moſt holy name, that here O Lord, even here, where I have done ſo much, yea all that I could againſt thee, I may with all my power, might, ſtrength, heart, will, and affections, do all, even all that I can for thee, that here, even here O Lord, where I have in all things, at all times, and in all places, deſerted, diſhonoured, and diſobeyed thee, Ah Lord, my Lord now, and my God, grant

I most humbly and unfeignedly beseech thee, that I may in all things, at all times, and in all places and companies, serve, honour, and obey thee, by night and by day, *sleeping* and waking, on thy daies O Lord, and on our daies, in thy house O Lord, and in all other houses, at thy Table O Lord, and at all other Tables, in and by all my thoughts, words, and actions. Grant O Lord, that here where sin hath so much abounded, grace may much more abound, and grant I also most humbly beseech thee in Jesus Christ, that those that have seen me grow up in all sin, may see sin destroyed in me with an utter and total destruction, and separation, and my growth in all grace may appear. Grant O Lord, that those that have been tempted by me, and sinned by my example, may by my example flie sin, and sins Temptations, and be brought home with me unto thee, to serve thee, and that here where I have served Satan, and been an instrument in his work, Grant O Lord, I beseech thee, that I may despight him to his face, and by thine Almighty power, I may trample all his powerful temptations under my feet, shewing forth O Lord, that thy Kingdom, power, and glory is in my heart, by my doing thy will here on earth as it is done in Heaven, by crucifying and mortifying all sinful lusts, and affections, the lust of the eie, the lust of the flesh, and the pride of life, for he that is born of God, must and will overcome the World, and depart from all iniquity.

Grant, O my God, in Jesus Christ, that here where I have been a member of Satan, I may be a member of Christ my Saviour, bone of his bone, and flesh of his flesh, a member of his mysticall body of grace here, and of his glorious body, in glory hereafter, that here, even here, O Lord, where I have been a Son of Satan, a Child of wrath, I may be an Adopted Son and Child of God, an heire of Heaven, and Co-heire with Jesus Christ, of that Kingdome, life, and glory, which he hath provided and prepared for the Saints in life, where, where their God will not (I trust) be ashamed to be called my God, nor their Father to be called my Father.

Inflame, O Lord, my heart with hearty and sincere zeale in thy service, that I may not do thy work faintingly, droopingly, drousily, nor negligently, but faithfully, circumspectly, willingly, cheerfully, obediently, and perseveringly, unto the end of my dayes, that thou, O Lord, my Lord, and my God, mayest be at all times, in all places, and above all things, my joy, my Crown of joy, and my rejoycing, my ultimate end, aime, and desire, my supreame, soveraign, principal, chief, and superiour good, my lot, my portion, and mine inheritance for ever.

And to this end, suffer me not, O Lord, I humbly beseech thee, to walk in my old wayes and paths of sin, but in thine, O Lord God, of holiness and

and righteousnes, not according to mine own sinful and deceitful heart, which is all evil, only evil, and continually evil, but, O God, according to thine heart, which is all good, only good, and continually good, that thou mayest so delight me, that all my delight may be to delight thee, and make thee, O Lord God, my only delight, love me O Lord, in Jesus Christ, that I may love thee, honour me, that I may honour thee, magnifie me, that I may magnifie thee, live in me, that I may live in thee, do all for me, that I may do all, and be all for thee, that I may not henceforth, O Lord, speak mine own words, but thine, not think my own thought, but thine, not do mine own works, but thine.

Ah Lord, for Jesus Christ his sake, I humbly beseech thee, suffer me not to be led into any tentation, so as to prevaile over me, but though tentations fall on me, I may not fall into them, though sin do remaine in my heart, my heart may not remaine in sin, deliver, O Lord, from all evil for thine is the Kingdome, the power, and the glory, O thou my Father in Jesus Christ, which art in Heaven.

Be a wall of fire and of water round about me, O my God, continually, to keep, and preserve me from all mine Enemies and Adversaries, the Devil, the world, and the flesh, be, O Lord, a City of refuge unto me, that I may ever hide my self in

thee, for then I shall be safe and sure to be free from all danger, be thou mine all, for all my springs are in thee and from thee.

But what is man that he should be clean, and the Son of man that is borne of a woman, that he should be righteous? behold he putteth no trust in his Saints, and the Heavens are not clean in his sight, how much more abominable, and filthy is man, that drinketh up iniquity, as the Oxe drinketh up water, and rusheth into sin, as the horse rusheth into the battel? But, Ah my God, how much more wretched am I, how much more uncleane, filthy, and abominable am I, then any that was ever born of a woman, I that have delighted in sin, as the Drunkard in wine, as the wanton in his mate, how have I chosen sin, prized sin, imbraced sin, coveted sinning, and sought it as for hid treasures? it hath been sweet to my taste, as the hony and the hony Comb, but, O Lord, I know, and am assured, that with thee there is mercy, O teach thou me to fear thee.

For thou art, O Lord, become my Portion, and thou hast made me thine inheritance for ever, I prize thee, O Lord, much above gold, and the most pretious pearls, thy Countenance is most amiable; Ah how delightfull are thy wayes, and how pleasant a thing it is, O Lord, to walk in the paths of thy Commandements, and to keep thy Statutes: these things, O Lord, thou knowest are only

only desireable unto my soul, and it longeth only to be found in thee. Who Lord, who can, or is able to expresse, the ravishments of that heart that possesseth thee; who Lord, who, is able to expresse the joy of him that enjoyeth thee; Ah how doth he, as it were run over with fulnesse of blessings that is filled with thee, even with thy blessed self, who art the Fountaine, the Ocean, and the Originall of all blessednesse, felicity and happinesse; Ah Lord, how truly may he say that hath thee, as *Jacob* did, that he hath all, though he should want all other things! he that hath thee, hath all things in the want of all things, and he that wants thee, wants all things, even in the possession of all things: for what, O Lord, what is all things without thee, and what doth he, Ah what can he want that hath thee, who art all things, yea much better then all things? for he that hath thee hath life, yea, Eternal life, and is past from death, death hath no more dominion over him, but he that hath thee not, is dead, though he liveth, for he that is in thee, O Lord, is from all sin free, he that is born of thee, O God, sinneth not, sin hath no more dominion over him, because thy seed of holinesse, which is sanctification, remaineth in him, such a one hath overcome the world, and that wicked one, with all the powers of the Kingdome of darknesse, sin, Hell, death, and the Devil, he that is in Christ, is Crucified to the world, and the world unto him, he is departed

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from all iniquity, he hath Crucified the flesh with the lusts and affections thereof, he maketh no longer provision for the flesh to satisfie its lusts, for they know that his Servants they are whom they obey, whether of sin unto death, or of Obedience unto Righteousness.

Ah blessed, ever blessed, and only blessed and happy condition, to be thus born againe of God, and to sin no more, to be a member of Christs mistical body, bone of his bone, and flesh of his flesh, such shall be as assuredly, members of his glorious body, for they that are betrothed unto him here by grace, shall be hereafter married unto him in glory.

Ah Lord God, I am sure thou knowest my heart, and that though it is not what it would be, or should be, yet thou hast, (for which I desire ever to praise thee) in grace, and mercy, made it such, as it heartily desireth and longeth to be what it should be, but, O Lord, I know, that here is no perfection, and that therefore it cannot be here; Ah Lord, I most humbly beseech thee in Jesus Christ, in thine own good, due and appointed time, bring me home to that long wished for, and blessed home, that I may be ever blessed in thee, and with thee, who art God blessed for ever, and ever.

Ah Lord my Lord, thou knowest how willing I am to leave all for thee, loose all to enjoy thee, trample

trample all under my feet, and hate all for thy sake, yea, spend and be spent for thee, and to follow thee the Lamb of Righteousness in all places whether thou wilt goe, even as a Chast Wife giveth her self unto her Husband, and delighteth to love, honour, and obey him, and longeth for his presence, when he is absent, that she may lye in his bosome, and be imbraced in his armes, esteeming all things toys, and trash, to his love, even so Lord, thou knowest that my heart desireth and longeth to be espoused unto thee in Heaven, made one with thee, knit and glued unto thee, that I may be thine for ever, and be imbraced in thine armes, and lye in thy bosome, living as thine, and thine only, unspotted and unblameable, holy, O Lord, as thou art holy.

Heaven, O Lord, is Heaven, because it is holy, yea, because thou art there that art holiness, therefore, yea, therefore is Heaven Heaven, and Heaven holy, and such a holy Heaven as it is, to those that are there a thousand years, seems but as one day, so sweet is its enjoyment, and one day seemes as a thousand years, so great is there comfort of enjoyment, and therefore, O Lord, and to praise thee, do I long to be dissolved from this body of sin which is death, that I may live in thee, and with thee in holiness, which is Eternal life, for this, O Lord, thou hast taught me to know, and therefore my soul rejoyceth, that holiness is the

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only felicity and chief happineſs in Heaven, for that makes us only like unto thee, who art the Heaven of Heaven, in Heaven.

Grant therefore, O my God, in Chriſt, and for his ſake, that I may, whil'ſt here below in the fleſh on earth, ſeek after, labour for, and endeavour to obtaine that meaſure and degree of holineſs, that my earthly Heaven may be a Heaven in part, though not a perfect Heaven, and that I may from day, to day, grow and increaſe, from one degree of grace unto another, until I come to enjoy that meaſure and fulneſs, that thou haſt, O Lord my God, in the infinitneſs and Eternity of thy love, goodneſs, and mercy, through thy free grace in Jeſus Chriſt, reſerved, provided and appointed for me, out of thine own abundant and overflowing fulneſs, for with thee is fulneſs of joy, and at thy right hand are pleaſures for evermore.

Ah Lord, for thy mercyes ſake bring me unto that fulneſs, that I may for ever rejoyce in that joy which bringeth ſuch peace as paſſeth all underſtanding, which eye hath not ſeen, eare hath not heard, neither hath it ever entred into the heart of man to conceive; Ah Lord, bring me into that Heaven, and in the mean time let Heaven be in me, for holineſs is Heaven, and Heaven is holineſs, therefore the more holineſs is in us, the more Heaven is in us, yea, the happineſs in Heaven, which is God himſelf, Father, Son, and Holy Ghoſt, three perſons, but one God. Grant

Grant O Lord, I most humbly beseech thee, that I may do the work of my generation and lawful calling, prudently, wisely, justly, and uprightly, faithfully, obediently, circumspectly, cheerfully, willingly, and perseveringly, both before thee O God, and before all men, giving every man his due, and doing unto all men as I would they should do unto me, without respect of persons, and let me alwaies value and esteem these things below, as low things, as temporal inferior good things, as common mercies, of the left-hand, of the foot-stool, the nether Springs, even such O Lord as thou givest unto all, even unto the evil, and wicked, as well as unto the good and righteous, as thou makest the Sun to shine, and the rain to fall, alike on all, it being no token either of thy hatred, or of thy love.

Let me therefore O Lord, have power through grace, to use them as if I used them not, and to live in this World, as if I were not of this World, making no provision for the flesh to satisfie the lusts thereof, but that I may overcome the World, by despising of it, And give me not the things of the World, O Lord I beseech thee, till thou hast given me a heart, to use them according to thine own heart, even as liketh thee best, and grant O Lord, that I may be alwaies as willing to leave them, as to receive them, and to give them back unto thee when thou pleasest, and in thine

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own way, as thine O Lord, and not as mine, bleſſing thee for the leaving them with me any time, but moſt eſpecially for the well uſing of them during that time, conſidering that their well uſing will turn to my Eternal profit, and their abuſing of them to my Eternal loſſe: Ah Lord let the eies of my underſtanding be enlightened, and alwaies open, to ſee the many perils and dangers in poſſeſſing them, as well as their nothingneſſe, whilſt I ſhall poſſeſſe them, and that worldly bliſſe conſiſts more in poſſeſſing of little void of fears, than of much ſubject unto danger, and that it's much the ſweeter condition, to want the Worlds ſweetneſs, than to have them, if in their want we find no want, and to eſteem alwaies that beſt which God giveth, becauſe he having promiſed will make it work for the beſt, come on me then what will come, I doubt not Lord, but I ſhall find it as I have hitherto found it, to be for my good, and coming from a God of Love to me in love, and therefore O Lord, I will love both thee and it, and eſteem every change the beſt change, yea and a changing for the beſt, and if at any time my condition ſhould not pleaſe the fleſh, ſure I am it will alwaies pleaſe the Spirit, if it pleaſe not at any time the outward, it will alwaies pleaſe the inward man, if it pleaſe not the old man without, it will pleaſe the new man within; for, Lord, thou knoweſt, if my condition ſhould at any time diſpleaſe

me,

me, and I could change it, yet I would not, if by so doing I should displease thee; for thou knowest I desire to please thee, not my self, the Spirit not the flesh, the inward not the outward man, the New not the old man, for I would not have what I would, but O Lord, that only that thou wilt, be it what ever it will, deny me not, O Lord, I most humbly, most earnestly, and most unfainedly, beg, and beseech thee, in Jesus Christ, for thine own dear and holy names sake, deny me not this one thing, what ever it cost me, but let my life, and my death, my place of abode, and condition be such as may, O Lord, bring thee most glory, as may glorifie thee most, O God of all Power, and Glory.

And that Seeing I served thee not, O God, my Creator, in the daies of my youth, grant I beseech thee, that I may serve thee freely, cheerfully, willingly, and joyfully, all the rest of my daies, unto the very last hower of my life, that I may henceforth live the life of the righteous, and that my last end may be like his, Ah Lord, let all the rest of my life to come be so spent, as it may witnesse a continual sorrow for my life past, that having lived here in thy fear, I may dye, O Lord, my God in thy favour, that having lived here the life of Grace, I may ever hereafter live with thee O my sweet Iesus, the life of Glory, in thy Kingdom of Glory, with the Father and the Holy Spirit.

O Lord

O Lord that trieſt the heart and ſearcheſt the reigns! thou knoweſt all my thoughts, as well as pondereſt all my actions, and therefore thou knoweſt how much my heart rejoyceth, becauſe that thou thus knoweſt it, and becauſe thou haſt made it ſuch as it is; not that it is, O Lord, as it would or ſhould be, but becauſe it willingly would be what it ſhould be; and that it would do, and be, as willingly any thing that it wills, as it wills it; So it be O Lord God according to thy moſt holy, righteous, good and bleſſed will.

And now, O Lord God Almighty, maker, giver, and preſerver of all things; I moſt humbly beſeech thee to hear me in Jeſus Chriſt, for all Kingdoms, Nations, and People, in general; and in particular, over the face of the whole earth; gather O Lord in much mercy, gather thine Elect together from all the ends and corners of the World; Jew, and Gentile, Turk, and Infidel, bond, and free, male, and female, young, and old, rich, and poor; Ah Lord be thou pleaſed, in the greatneſſe of thy compaſſions, to pour out thy Holy Spirit upon all fleſh, and write thy holy Laws of Grace, in their hearts, and thy Statutes of fear in their minds, by the finger of thine Holy Spirit, that every one may know who is the Lord, and the power of his might, that all fleſh may be converted and brought home unto thee, that their ſouls may live and not die eternally.

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Remember, O Lord God, thine ancient Covenant with *Abraham* thy Friend, and pity our elder sister the Jews; suffer them not, Ah Lord! suffer them not, longer to wander as sheep without a Shepherd, but bring them home, Ah Lord, bring them home to thy fold and to thy flock, and be thou the Shepherd and life of their Souls; Open, O Lord, the eies of their understanding, that they may know thee the true God, and Iesus Christ, whom thou hast sent, that they may behold him whom they have crucified by their sins, and may mourn as one mourneth for his only son, and be in bitternesse as for a first-born; have they stumbled that they should fall? (God forbid) but rather through their fall Salvation is come unto the Gentiles, for to provoke them unto Jealousie; Now if the fall of them be the riches of the World, and the diminishing the riches of the Gentiles: how much more, O Lord, their fulnesse; and if the casting away of them be the reconciling of the World, what shall the receiving of them be, but life from the dead? for if the first fruit be holy, the lump is also holy; and if the root be holy so are the branches; because of unbelief they were broken off; and if they abide not still in unbelief, hast thou not promised, O God, to graft them in again? and seeing thou wert O Lord, pleased to graft us into the good Olive-tree, that were wild by nature; Ah when; Ah Lord when wilt thou graft

in again these into their own Olive tree, which be the natural branches; for blindnesse is happened to *Israel* until the fulnesse of the Gentiles be come in, and so all *Israel* shall be saved; as concerning the Gospel, they are Enemies for our sakes; but as touching the Election, they are beloved for the Fathers sake; for the gifts and calling of God are without repentance, bring in then, O Lord, bring in then the fulnesse of us the Gentiles, that the number of thine Elect may be accomplished, and that man of sin destroyed, with an utter, total, and eternal destruction.

Break, O Lord, the Power of the Turk, and all thy Churches adversaries; destroy the pride of *Rome*, and root out Antichrist, O Lord, I beseech thee, out of all our hearts; and permit not that any of thy children be led away by Errors, Heresies, Sects, or any false worship; but let thy Word O Lord, and Gospel, be preached and taught throughout the whole Earth, in purity and sincerity, as thy Word, and with the powerful assistance of thine own Holy Spirit; Ah Lord, cause it to work efficaciously on the hearts of all hearers, that they may hear it with fear and trembling, even as thine own Word, and by it be convinct of sin, of righteousnesse, and of Judgment, and to this end, O Lord God, be thou pleased to give a double portion of thy Holy Spirit unto all the Ministers thereof, that they may preach it in the

power

power of the Holy Ghost, not fearing the face of men, being confidently assured, that their work and labour, shall not be in vain in the Lord.

Ah Lord in much mercy propagate thy Gospel where it is planted, and be thou pleased to plant it where it is not; and send forth faithful Labourers into thy Vineyard and harvest; for thou knowest, O Lord God, that the Harvest is great, but the Labourers are few. Ah Lord, suffer not, I most humbly beseech thee in Jesus Christ, that the wild Boar of the wood pluck up the roots, nor the little Foxes to cut off the branches; but blast, O Lord, all the designs and machinations, that are any where hatching against thy Church and People, and bring them to nought, and cause their Enemies, which are thy Enemies, to fall into the Pits and snares which they have laid for them: do good, O Lord, to thy Sion, and build up the walls of thy *Jerusalem*; do thine own work in thine own good, due, and appointed time, and let thine own arm, O Lord, bring us Salvation.

In a more particular and most special manner, O Lord, I humbly beseech thee in Jesus Christ, be mindful, and have mercy upon the Land of my Nativity; Pardon O Lord, the Nation, and particular sins thereof, past, present, and to come, of Magistrates, Ministers and People; our sins, O Lord, of blood, our sins of unthankfulness, ingratitude, and rebellion against thee our God;

our sins of covetousnesse, which is Idolatry; our sins of pride, and hypocrisie; of self-love, and hatred of our brethren; our sins of gluttony, and drunkennesse; of uncleannesse, of malice, wrath, and revenge; our sins of profanation, and persecution; our sins of blasphemy, and toleration, against thy self O God, and Christ; against thy holy Law, and Gospel; O God, that art the Iudg of Heaven, and of Earth, pardon, O Lord pardon, I humbly beseech thee in Iesus Christ, *Englands* sins, for they are many, for they are great, and enter into a Covenant with them, and be thou their God, and make them thy people, that they may serve thee for ever, and for ever; and thou maiest henceforth delight in them, to live amongst them, and never more to be wrath with them. Settle, O Lord, I beseech thee, a faithful Magistracy over us; Iudges as at the first, and Counsellors as in the beginning; that Iustice may run down our streets as a mighty river, and righteousnesse as a great stream, that the cause of the poor, the Widow, and the Orphane may be heard, and Iustice done without respect of persons; that there be no cries in our Land, nor no complaining in our streets; Give O Lord, boldnesse, Zeal, Courage, and Faithfulnesse unto all the Ministers thereof, that they may not seek the praise of men, but the praise, honour, and glory, of thee our God, and that they may be ready and

willing

willing to lay down their lives for the truth, and be faithful unto the death, chooſing rather, much rather, affliction and perſecution for thy ſake, and the Goſpels, then to dwell in the Tabernacles of the wicked, and to ſerve the luſts of men, and to this end, O Lord God, give them I humbly pray thee a double Portion of thy holy Spirit, which thou gaveſt unto thy faithful Servant *Elias*, to lead, guide, govern, and direct them, in the wayes of all truth and Righteouſneſs, that they may not at all fear him, which can only kill the body, but him (which is thy ſelf) O Lord, who having killed the body, can'ſt caſt the ſoul into Hell; O Lord, open their eyes, that they may ſee thee and thy ſtrength and power on their ſide, and therefore may not fear the power, nor the policy of their Enemyes, how great ſoever it be to the eyes of men, for they are but men, meer men, whoſe breath is in their Noſtrils, a little creeping clay, ſpeaking earth, Wormes of ſix foot long, whoſe hearts thou turneſt as the rivers of waters, and changeſt them as thou pleaſeſt, and that nothing is, or can be done by them, but what thou pleaſeſt, and ſuffereſt to be done, cauſe them, and all thy people to know, that having thee on their ſide, and for them, they need not fear who be againſt them, for none ever fought againſt thy power and proſpered, and that though thou doſt uſually uſe means, yet thou canſt, O God, we know, (if thou ſo

pleaſeſt) do thy work without meanes, yea and againſt meanes, and that there is no meanes ſo contemptable but thou canſt, O God, our God, make effectual, even to the pulling down of ſtrong holds, as thou did'ſt the Walls of *Jerico*, at the noyſe of Rams Horns; it is as eaſie with thee to do what thou willeſt, as to will it, all things are as eaſie as poſſible; let us not then, O God, fear any power, no nor all powers, having thee the Lord for our God, before whom all the Nations of the earth, are as the drop of a bucket, and as the duſt of the ballance, thou holdeſt, O God, the Ocean in the hollow of thine hand, and the earth is upheld, and ſtandeth faſt by the power of thy might, give us then, O Lord God, ſuch fear as may cauſe us to love thee, and ſuch love as may caſt out and deſtroy all fear, for thou only, who art God only, art to be feared only.

Ah Lord, look down graciouſly, and in mercy, upon poor afflicted *Scotland* and *Ireland*, ſtir up thy ſelf, and come and ſave them, even now, now, when there is no help for them nigh at hand; O Lord, be thou their help, and help thou them, and give them grace to put their truſt in thee, that thou mayeſt be their help and deliverer: of three Nations make us, O Lord, one people, that we may be knit together with the bonds of love and unity, ſerving thee, O Lord, with a perfect heart in holineſs and Righteouſneſs, all the dayes of our lives,

and

and though, O Lord, thou haſt delivered them into our hands, and given us power over them; Ah Lord, ſuffer us not to do other unto them, then we would they ſhould do unto us, and that we lay not on them too heavy burthens to bear.

Bleſs, O Lord, I beſeech thee, all my kindred and acquaintance in the fleſh. Ah Lord, I know that thou knoweſt all their ſoul and body caſes; Ah be thou pleaſed in Jeſus Chriſt, to come into their help, and give them deliverance, make, O Lord, make their hearts below their conditions, and then make their conditions what thou wilt, lay no more, O Lord, on them, then thou ſhalt be pleaſed to inable them to bear, and then lay on them what thou wilt; Ah Lord, cauſe every thing to work together for their good, let them alwayes ſee, and acknowledge, that thou puniſheſt them for leſs then their iniquities deſerve, and that all afflictions whatſoever come from thee, but the procuring cauſe is in themſelves, make them, O Lord, as willing to weare the Croſs here, as the Crown hereafter, to ſuffer for thee here, as to raigne with thee hereafter, and though, O Lord, they be poor in the world, let them be rich in grace; though they be contemptible in the world; let them be honourable in thy ſight; be thou, O, Lord, their Portion, and make them thine inheritance, and grant, O Lord, I beſeech thee, that their laſt dayes may be their beſt dayes, and their laſt

thoughts their best thoughts, that they may be thy faithful, humble, and obedient Servants, unto their lives end; living the lives of the Righteous, that they may be like them both in death, and after death, be thou with them, O Lord, in all places, and at all times, that they may alwayes sit under the shadows of thy wings, and that the fruit of thy word may be pleasant unto the tast of their souls; let them through grace delight to walk in the wayes of thy Statutes, and let thy Commandements be their daily talk; suffer them not, O Lord, to goe astray from thee, either after the pleasures or profits of the world, but inable them all through grace to walk uprightly and circumspectly before thee unto their lives end.

Be mindful and merciful, O Lord, unto all the Sons and Daughters of affliction whersoever disper'st, whoresoever scattered on the face of the whole earth, bring home, O Lord, all that are banisht, deliver all Captives, and set free all Prisoners, that every one may sit under his Vine, and rejoyce under his Fig-Tree, eating in peace the fruits of their labours; visit, O Lord, the sick, comfort the comfortless, bind up the broken heart, heal the wounded heart, give life to the dead heart, give the grace of faith unto the doubting heart, and of hope unto the despairing heart, speak peace O Lord, unto the disconsolated and afflicted heart, give understanding, memory, sence, and reason,

unto

unto the distracted heart, and those amongst them, whom thou dost intend, O Lord, and hast appointed to take unto thy self, let them see thine arms of love, in mercy, open and ready to receive them; let them hear, O Lord, thy sweet and comfortable voyce, speaking peace unto their soule, and saying, Sons, and Daughters be of good cheer, your sins are forgiven you; wash them, O Lord, with thy most dear, and most pretious blood, and sanctifie them with thy holy spirit of grace, that they may appear spotless, and unblameable before thee, whiter then Snow, *purer then Wooll*, finer then Gold, and brighter then the Sun, and make them, O Lord, more then Conquerors: and those, O Lord, whom thou dost intend to restore unto their former health and strength, give them grace to lead new lives, and to become new Creatures, that others seeing their good works, may glorifie thee, O God, our Heavenly Father, in Jesus Christ.

Ah Lord God, look with much mercy I humbly beseech thee, upon all those every where, that suffer for the peace of a good Conscience, because they will not sin against thy truth, keep them, O Lord, as the apple of thine eye, that nothing come nigh to hurt them, nor to affright them; let them depend on thy mercyes, fear thy judgments, and lay hold on thy gratious promises, give them, O Lord, courage and strength to fight that good fight, and to run that good race that thou hast set before them,

them, that they may be alwayes willing and ready to give up their lives unto the death, and then from thee, O Lord, they may receive the Crown of Eternal life.

And those, O Lord, that suffer for an evil Conscience, because they have sinned against thy truth, let them not alwayes mourn as men and women without hope, but poure down, O Lord, in much love and mercy poure down thy holy and blessed spirit the Comforter, into their hearts, that may speak peace unto their souls; even that peace that passeth all understanding; let not the Mountains of their sins, O Lord, nor the Rocks of unbelief hinder thy mercyes from coming down out of Heaven into their Hearts, nor their prayers from ascending up unto thee by faith, but cause them, O Lord, to know, that thou art a God, pardoning all iniquities, transgressions, and sins; yea, all Blasphemyes wherewith they have blasphemed; Ah Lord, shew them the light of thy gratious and glorious Countenance, and lead them in the way everlasting, that they may never more swerve nor goe astray from thy Divine and holy Commandements.

Bless, O Lord, all that are travelling by Sea, or by land, and bring them to their Ports and places in safety; defend them from all Pyrats and Robbers that seek to do them hurt or wrong, and from all other perils and dangers, pitch thy tents, O Lord,

Lord, round about them, and keep them even as thou keepeſt thine own.

And laſtly, O Lord, I moſt humbly and heartily beg and beſeech thee in Jeſus Chriſt, to pardon and forgive all mine Enemies, all the world over; love them, O Lord, that hate me, bleſs them that curſe me, do good to them that ſeek to do me evil, forget and forgive all that they have done or would have done againſt me, & change their hearts from evil unto good, that they may no longer walk after the deceitfulneſs of their own evil hearts, but may do all things for the time to come in truth and ſincerity, according to thine own heart, O Lord God, that thou mayeſt own them for thy own, and give them hearts, O Lord, to forgive me whom I have wronged, whether it have been in thought, word, or deed, either unto high or low, rich or poor, young or old, and grant, O Lord, that I may fear and do ſo no more, but as thou haſt been unto me a ſin-pardoning God, ſo I beſeech thee be unto me a ſin-preventing God, that I may not as the Dog, return to his Vomit, nor as the Sow to her wallowing in the mire againe, but that I may alwayes henceforth ſet thee, O Lord, before mine eyes, and be attent unto the motions of thy holy ſpirit, and never to forget thy exceeding bountiful and mercyful dealings towards me, and that love in Jeſus Chriſt, wherewith thou haſt loved me, and that I may remember that it is impoſſible for

thoſe who were once enlightned, and have taſted of the Heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away, to renew them again unto Repentance, ſeeing they Crucifie to themſelves the Son of God afreſh, and put him to open ſhame, for if we ſin wilfully after that we have received the knowledg of the truth, there remaineth no more ſacrifice for ſin, but a certain fearfull looking for of Judgment, and fiery indignation, which ſhall devour the adverſaries; for having, Lord, by thy grace and mercy eſcaped the pollutions of the world, through the knowledg of the Lord and Saviour Jeſus Chriſt, grant that I may not again be intangled therein, and overcome, and ſo my latter end prove worſe, if worſe it can be, then was my beginning; Ah Lord God (ſhould ſuch be my caſe) which God forbid, it would be much better for me that I had never known the way of Righteouſneſs, then after the knowledg of it, to turn from thy holy Commandements delivered unto me.

Ah Lord God, my Lord, and my God, in Jeſus Chriſt, thou knoweſt my weakneſs, frailty, and impotency, that I cannot of my ſelf, as of my ſelf, think a good thought, that I am prone to all evil, and averſe to all good, to will indeed is many times preſent, but how to perform I know not, there is ſtill, O Lord God, a law in my members, warring

warring against the law of my mind, and leading me Captive into the law of sin; Ah Lord, when, when, O Lord, when, shall that time come, and that blessed, most blessed, and glorious day dawn and appear in my heart, that the root and branch of sin be totally rooted up, and utterly destroyed, and grace confirmed, & grow up more and more, until I come to be a perfect man in Christ Jesus, that I may still more and more hate the evil which I do, and love the good which I do not and cannot do: that it may be no longer I that sin, but sin that dwelleth in me, and that by the assistance of thy grace and holy spirit, I may walk well pleasing before thee, doing thy work and thy will here on earth, as it is done in Heaven, living the life of grace here, and of glory hereafter, the life of the Righteous, that I may dye their death; Ah Lord, give thy self to me, that I may give my self to thee, live in me, that I may live to thee, own me for thine own, that I may own thee for mine all, give me, Ah give me, O Lord, much grace, that I may give thee much glory, daily grace, that I may give thee daily glory, continually grace, that I may give thee continually glory, that I may be all thine, O Lord, only thine, alwayes thine, and ever thine, and all this I most humbly and unfainedly beg of thee, and what ever else thou knowest to be needfull or expedient for me, both for my soul and body, for the name, and for the worthiness of Jesus Christ,

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thy Son, and my Saviour, to whom, with thy Glorious Majesty, and Holy Spirit of Grace, do I render and give with my whole heart, as all due is, and unto none else, Honour, Glory, Power, Might, Majesty, Dominion, and Thanksgiving, now, henceforth, and for euermore, Amen, Amen.

34. If the love of Creatures be so lovely unto us, and we esteem and love them most (for their love) and this their love doth many times sweetly satisfie and ravish our senses; But how then are our hearts set on fire with Love, when we have within us, the fiery hot burning Love of a Loving God, yea of a God of Love, whose Love is so lovely, as it knits our hearts in Love unto him, and our greatest Love unto him is, from his own Love, because he hath so loved us, as to give us hearts to love him, even according to his own heart.

35. If our Joy be, according to the measure of Love which we enjoy from the Creature whom we most love; Ah how great, yea incomprehensibly great shall our joy be, when we shall know and feel, that we are beloved above measure by the Creator, who maketh the Creature thus lovely, and giveth him Love thus to love him.

36. If our Love many times be so great unto the Creature for the Creature, that we do not, and

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it seems to us that we cannot love him so much as we would, and do desire to do, and we crave and desire chiefly his Love, that we may yet love him more, and this from and becauſe we love him so much, and for that our senses can be only satisfied with his Love, and by loving of him; for we love him most for his Love, and his Love doth cause us to love him more, whom we love so much, yea whom we love most.

37. But Ah how great then, yea how wonderfully great, is the love, O Lord, of thy Children and Servants unto thee, when they know that they are beloved by thee, whom they most love, and must love most (for thy Love) thy Love being most worth, worth most, and therefore do they despise all Love and things lovely in the Creature, to purchase thy Love, O God, who art the Creator of all Love, and things lovely; they love thy Love most O God, becauſe they know and feel that thy Love only, causeth them to love thee more, whom notwithstanding they do already love most, and for that nothing but thy Love, can satisfie them with sufficient love, to love thee sufficiently; for to love thee is to live, and they could not live if it were not for thy Love, and therefore are they ready and willing alwaies to die for thy Love, and to witneſſe and shew forth their love, with which they love thee.

38. If then the love of the Creature be so great

for

for the Creator, that it is more, above, and beyond any love in the Creature, for the Creature, yea it is so great, as it cannot be uttered, it being and proceeding from the Creators own Love, that the Creature hath this love, and that he loveth thus his Creator.

39. But Ah then how incomprehensible and great is the love of the Creator, for, and unto us his Creatures? In that he giveth us so much of his love, (as to love him) and such condescention is in him, as he delighteth to be beloved by them, who out of his love do so much hate him, and love only what he hateth; alas, alas, what can we, poor we, say of him, whom we know not, but by himself, and from himself, and love nor, but from his love; Let us then, Ah let us then admire, and in humility ever adore this his love, with which he hath so loved us, as to make us like himself, in love, which is to be all love, loving others as our selves; for even as his love only causeth him to love us, so likewise doth this his love in us, cause us thus to love him, and thus to love one another with the same loving love, and all that we may be all one and the same, in love, in him, to him, and for him, who is the love of our love, the cause of our loves love, the subject of our love, the object of our love, which we only desire to love, and the joy of this our joyous love, and the aime of our end, and the end of our aime, is, to

live

live and love unto the end, in this loving love; that is, that our love may never know end, as his never knew no beginning, nor never shall know end; and this is, and such is the great love of our God, yea the incomprehensible love with which he loveth us, being such, and so great, as we cannot comprehend it's greatnesse; it cannot enter into us, therefore we shall enter into it, neither can we sufficiently expresse ours for him, which flows only from his, from himself, who is only and alone in himself, perfect love, and he alone can only create and give perfect love, to love perfectly; none but himself, from himself, of himself, can then thus love perfectly, or give perfect love, to love perfectly thus.

40. It is then thy love in me, O Lord my God, that causeth me to love thee.

41. Inflame then my cold, benum'd, icy, frozen heart, with the fiery hot burning flames, of this thy burning hot love, O my God, that my heart may continually as *Moses* bush, and the Seraphims, still flamingly burn, but never consume; for it is by this, and from this divine fire that cometh from thy holy Altar, O Lord, that my soul liveth, and out of it it cannot.

42. *Let me then, O Lord, ever burn,*
That I may ever live for why;
Ah if I should not still burn thus,
I am sure I should oft soon dye.

43. Ah Lord my God, and my Father in Jesus Christ, I desire to praise thee ever, for that thou hast not only forgiven me all, but given me all, thou hast not only given me a pardon for all my Iniquities and transgressions, and forgiven all my sins, but hast also forgotten that ever I sinned.

44. Thou hast not only given me such a pardon, as never to remember my sins any more, but with the pardon thou hast, O Lord, given me thy love; and thy self, so as I shall ever live in thy self, to love thy self ever, and to offend thee never.

45. Thy love O my God, and heavenly Father, is far greater unto me, than *David*'s was for his beloved son *Absolom*, though he loved him better than his life, and willingly would have died for him; yet when he forgave him his murder, he would not have him to see his face in *Jerusalem*. But thy pardon, O King of Kings, is with such abundance of love, that thou hast been pleased, in love to come down thy self from thy Throne, and thy dwelling place in thy heavenly *Jerusalem*, unto me, on this earthly *Geshur*, to shew me thy most amiable, most glorious, and most blessed face, and to cause the light of thy countenance to shine upon me, that I might not be afflicted, because thou knowest right well, that it were much better for me that thou shouldest take my life from me, than hide thy face from me; for what were, or would

be

be my life unto me, if I did not (O my Father) see thy face in Jesus Christ; yea thou knowest that my life is nothing unto me, if I see not alwaies thy face, for thy presence is my Heaven on Earth, and thy absence my Hell.

46. Ah what love is this, O my God! wherewith thou hast and dost love me, to pardon such a rebellious murderer as I am; not for slaying an incestuous *Amnon*, but an innocent Jesus, the Son of thy love, thine eldest only Son, in whom thy soul delighted only.

47. Thy love, O God, my God, is such, that thou hast not banisht me, but brought me back, and though I did flye from thee, yet thou thy self didst in love run after me, and broughtest me back, yea such is thy love, that thou hast not unthroned me, but inthroned me, and made me not only an heir, but coheir with thy Natural only Son, and my Saviour, not only of a Crown and Kingdom, honourable, and glorious, but of a Kingdom and Crown of honour and glory, and not for a mortal life of time, but for an immortal life, out of time, for ever, and for ever.

48. Ah Lord God, how didst thou love me when thou didst deliver me, take me off, and free me, from my own love, from loving my self, with self-love, that is, loving my self more than thee, and wert pleased in love, and out of the abundance of thy love, which is incomprehensible,

and unconceivable, to cause me to choose thy love, to prize thy love, to desire thy love, and to rejoyce in thy love, esteeming nothing else lovely, or desirable.

True love in loving God, or loving God truely.

49. They that love as they ought to love, that is rightly, and truely, love God, first, and most; he is their ultimate end, the end of all their aime, and the aime of all their end, is, to love him; they love him for all that is in him, for that they know that he is all holy, all just, and all good, and they love him chiefly, that is, most of all, because he is God, that is, because he is what he is, even such a God as he is; they adore his greatnesse, as his goodnesse, and fear his goodnesse, as his greatnesse; they prize his mercy at the highest value, and value his Justice at the highest price; they admire the knowledge of his Wisdom, and as much the Wisdom of his Knowledge; they stand amazed at his might, and are confounded at his power; alike they wonder at his highly lownesse, and lowly highnesse; that God would be made man, and that a man should be still God; they are ashamed for that he would be like them, and they abhor themselves, that they are (notwithstanding) so unlike him, they therefore long for holinesse, knowing that it is the greatest and chiefest happinesse, it making them like unto him, holy as he is holy, pure as he is

pure,

pure, and perfect as he is perfect, though not so perfectly, or purely holy.

50. All such as love God thus, love themselves (for him) that is, would himself, for himself, his love to love him, his fear to fear him, his honour to honour him, his knowledg to know him, his wisdome to please him, his goodness to be good, his justice to be just, his holiness to be holy, his greatness greatly to exalt his power, and his might to be mighty in power for him, his mercy to be mercifull, as he is merciful, for being by him Created for himself, unto good works, they would that all their works were good, and all for him, to live to him, in him, and for him, for ever and for ever, thus if they love themselves, 'tis for him, it is to be his, and to do his will on earth (whil'st on earth) as they shall in Heaven, when in Heaven.

True love in loving ones self or loving ones self truly.

51. And all such, are all full of true love for all their Neighbours; and their Neighbours are all men, far and near, Jew and Gentile, bond and free, all have their love, they love all, their condition makes no condition with them, they desire, and seek, and pray for their happiness, as for their own, they mourn for them many times, when they do not mourn for themselves, yea they

True love in loving ones Neighbours, or loving ones Neighbours truly.

weep much and often in ſecret, for their ſecret, as well as for their open ſins, they are aſhamed on their behalf, becauſe they chooſe not the way of life but ſtill walk, walk on ſtill in the wayes of death, they have no Enemyes, but all are their friends, their dear and beloved, yea dearly beloved friends, ſuch as hate them, they love, ſuch as curſe them, they bleſs, ſuch as ſpeak evil of them, they pray for, and that God would lay none of their ſins to their charge, they account happineſs to them, even as their own happineſs; and rejoyce with them when they do rejoyce, yea, they would many times willingly and cheerfully part with their joyes, their beſt joyes, even their ſpiritual joyes, for their ſakes, that they might enjoy them, they would be content, to be as it were in darkneſs, ſorrow, and ſadneſs, that they might be in the light, ſee the light, and rejoyce in the light of Gods Countenance, they would that they did enjoy theſe joyes here, to be brought home by any meanes, to enjoy them for ever hereafter, for thoſe that love God whom they never ſaw, muſt doe, and can do no other, then love their brethren whom they ſee daily; and thoſe likewiſe whom they never ſaw, becauſe they are alſo their brethren.

Falſe love to God, or loving God falſely.

52. Such as love not God rightly (which is to love him as God) love him for the Loaves, not for his love, for themſelves, not

not for himſelf, for themſelves alone, or chiefly, and not chiefly, which is alone for himſelf, they love him becauſe they have need of him, his love is lovely, not becauſe it is in him, or becauſe it is his love, and for that it makes him thus lovely, as to be only lovely and deſireable, but they love his love, becauſe it is in him for them, they love him for Heaven, much more then Heaven for him, they do not love him becauſe he hath ſo loved them, as to make them lovely, and forgiving them of his own love, to love him in and with true love, 'tis not love that they truly love, or value, as it is love, but as it is profitable, a love bringing profit, it frees from paine, and gives eaſe, it keeps from poverty, and maketh rich, becauſe it delivers from diſhonour & diſgrace, and graceth them, and brings them much honour, becauſe it lifts them up above others, and for that others are ſet below them, they are the head, and others are but the feet, and becauſe they have power over them, and they obey their power, going where ever they bid them, coming when ever they call them, and do what ever, and all that they command them; if God continue to give them thus his gifts, and all that their hearts deſire, they will prize his love, and deſire his love, and chooſe his love, and delight in his love, and love his love, yea, and ſerve him for his love, but it is with an eye-ſervice, having an eye to this recompence of reward in the fleſh, and for the

ſake of the fleſh; they love not God as he is God, and becauſe he is God, all good and only good, but becauſe he is a God that doth them this good, which he ſo much loveth, liketh, Priſeth, chooſeth, and prayeth for, were he not thus good unto him, he would not think him good, nor believe him to be good, thus are they fleſhly, Carnal, loving the things of the fleſh, the things they ſee and enjoy, and not the things which they ſee not, nor cannot ſee, which they enjoy not, nor cannot be here enjoyed, but ſhould hope for; 'tis not a Heaven in Heaven, nor a Heaven coming down from Heaven, but a Heaven on earth, an earthly Heaven, yea, a Heaven of earth, that they deſire, chooſe and pray for, and would that it were ever, yea, ever and for ever their Heaven, thus 'tis not God that they love, becauſe he is God, but 'tis themſelves, themſelves they love as God, chiefly, moſt of all, beyond all things, and above all things, and therefore they love not God at all, becauſe they love him not as God, who is the ſupream, chief Soveraign ſuperiour, and only good, happineſs, felicity, peace, reſt, riches, honour, pleaſure, joy, and bleſſedneſs.

False love to ones ſelf, or loving ones ſelf falſely.

53. This is falſe love (though it be for our ſelves) when we love our ſelves only, that is chiefly for our ſelves, for our own ſakes, ſuch deſire Heavens joyes to enjoy them, becauſe

becauſe they are the greateſt joyes, 'tis not Heaven for God, but God for Heaven, that they would, and that they mind, they love the wages, but not the work, the Crown, but not the Croſs, to raigne with Chriſt, and as Chriſt doth, but not to ſuffer with Chriſt, and as Chriſt did, to weare his Crown of Glory, but not his Crown of Thorns, to live as he doth, but not as he did, to be his Servant in Heaven, but not his Diſciple on earth, to have the Recompence of reward there, as a good and faithful Servant, but not to ſerve him here, as a Son or a Servant; they would willingly have their own will done both on earth, and in Heaven, but not his on earth, no not for Heaven; they would believe in him, but not ſuffer for him, they would live with him there, but not die with him here, they flye many times from ſin, becauſe of the paine, woe, grief, and torment it will bring, they flye from the puniſhment, not from the ſin, they hate not ſin, as it is ſin, and becauſe it is ſin, for many times they love the ſin which they commit not, which they dare not commit; and ſo they many times do good, but not becauſe it is good, and for that it is the Command of God, their delight is not to him, nor his wayes, nor to the keeping of his Commandements, but their delight is to delight themſelves, the end of all their aime, and the aime of all their end is to pleaſe themſelves; and therefore, if at any time they do good, it is to

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do good to themſelves, 'tis not for Gods ſake, nor for goodneſs ſake, but for their own ſakes, for many times they do what they would not do, and ſeem to love what they do not love, and to hate what they do not hate, they prefer the fleſh, to pleaſe the fleſh, and to enjoy fleſhly pleaſures, before the pleaſing of God, and the enjoying of God, and ſpiritual pleaſures, they prefer Communion with the Creature, before Communion with the Creator, and their own low baſe ends, before his high, holy, great, and glorious ends, how dully, droopingly, faintly, feebly, coldly, and ſluggiſhly do they goe about Gods work, and ſervice, any thing that concerns his honour and glory, what icy, frozen, benum'd, dead hearts have they thereunto, though in the doing of all this, it is to do for themſelves, to work for themſelves, and to ſerve themſelves, but how, Ah how jollily, chearfully, lively, nimbly, quickly, ardently, and hotly do they goe about the things that no whit at all concerns God, but themſelves, how ſtoutly, ſtrongly, and vigorouſly, do they wreſtle, for the world, and the things of the world, and to have a bleſſing of increaſe on their works, and labour for the fleſh, but how, Ah how faintly, cowardly, and feebly do they wreſtle with God in dutyes, in prayer, meditation, hearing and reading the word of God, as if they would not that bleſſing, or at leaſt cared not for it, thus Gods work, and ſoul work is to them

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of little concernment, and when they do mind the ſoul and Heaven, it is becauſe of its happyneſs, they then ſeek God for Heavens ſake, but never Heaven for Gods ſake, and even then when the Lord ſends a faire wind, with the breath and ſpirit of his grace into their hearts, to haſten them forward, to their place of reſt, and to make them to ſaile over the floods and tempeſts of tentations, and waves of oppoſition, yet then; Ah then, ſo ſelfiſh, fond, ſtupid and ignorant are they, as they hoyſe up all the ſayls they can, to goe againſt this ſweet, new, freſh gale they row and tug and toyle, to goe back from their Port, from their Haven and Harbour, which is ſo near them, deſiring not to come ſo ſoon to their journeys end, they deſire not ſo ſoon to end their journeying, travel, and paines in the fleſh, they prefer this travel, and toyle, and care, before that peace and reſt, and eaſe, and joy, and though this all, all this, be but vanity, and brings nothing but vexation of ſpirit, yet ſo contrary are they to God and his wayes, that they will none of them, as long as they can theſe, they gladly and willingly will put off that day, for this, nay though God do at times ſhew ſome of them Heaven, as he did *Paul*, and they behold things unutterable, and, with *Peter*, ſee the glory of the Lord, which is unconceiveable; yet theſe fore-ſights, and fore-taſts, being taken from them, or they from it; Ah how ſoon do they forget that ever

ever they ſaw any ſuch thing, how ſoon, how gladly, willingly, and chearfully, do they return to *Egypt*, the place of their Captivity, and joyfully and heartily feed on the Garlick and Onyons, yea on the husks that Swines feed on, ſo much love they have to themſelves, as they forget God, and that they were Created for him, and unto good works to pleaſe and ſerve him, ſuch then, as thus love, or love thus, are ſelf-lovers only, or chiefly, and therefore not right or true lovers, becauſe they love not God rightly, therefore not truly, for he is to be beloved firſt of all, moſt of all, beyond and above all, he being our only, chief, ſupream, Soveraign, ſuperiour, and beſt good, all good, being in him, and flowes only from him, he contayning all, and being contained by none.

54. But as for me, O Lord, as for me, I know, O Lord, I know, that there is none in Heaven but thee, nor in all the earth in compariſon of thee, a Doore keeper, O Lord, a Doore keeper in thy houſe, do I much prefer, chooſe, and imbrace, rather then to dwell in Tents, or Tabernacles with the wicked, with thoſe that know thee not, and that fear thee not, I much rather, Ah Lord thou knoweſt, that I had much rather be afflicted, and I chooſe and prefer baniſhment, poverty, contempt, diſgrace, impriſonment and death for thy ſake, and the Goſpels, as thy Servant, rather, yea much rather then to enjoy all theſe pleaſures in the fleſh,

theſe

theſe fleſhly pleaſures, with the wicked, any life, O Lord, and any death, yea that life, and that death, in that place and condition, as may bring thee moſt glory, do I moſt humbly and unfainedly beg, in Jeſus Chriſt, and for his ſake; Ah Lord God, I haſt me unto thee, I deſire to flye into thee, and to be found ever in thee, yea though thou ſhouldeſt make all my life, as *Pauls* and *Peters* were, when they ſaw and enjoyed in part, thoſe bleſſed joys prepared and laid up for the bleſſed, yea though I could alwaies ſee Heaven open, as *Stephen*, and thou O Lord, my Jeſus, and my Chriſt, ſtanding at the right hand of God, ſhould not, would not my heart, heartily ſay with *Simeon*, Lord now let thy ſervant depart in peace, for mine eies have ſeen thy great Salvation; would it not cry out, none but Chriſt, none but Chriſt? and come Lord Jeſus; Ah come quickly, and take me to thee, to be ever with thee; for though to me to live were Chriſt, yet to dye would be great gain.

False love to our Neighbour, or loving our Neighbour falſely.

55. Such and all ſuch love falſely, as love their Neighbours for themſelves only, for the good they do them, and for the benefit and advantage alone, which they receive from them, were it not for this good, they would not care for them, nor think of them, nor pray for them, nor wiſh or deſire any bleſſing on

on them, if they do at any time do them any good, it is for the good that thereby they hope will accrue to themselves, either of praise or profit, otherwaies they would rather, yea much rather, their losse than their gain, their dishonour than their honour; and they would deligth more, much more, to hear an evil than a good report of them, and were it not that they want them, or may want them, that they stand them in stead, they would rather, yea much rather dis-serve them, then serve them, hurt them than do them good; and though with their mouths they blesse them, yet in their hearts they curse them, envying the very happinesse, that they pray for (on their behalf) they love them for their gifts, not their gifts for them; yea they love their gifts, but not the givers of the gifts; they love their gifts, not because it comes from their love, but because they are lovely, that is, because they stand them in stead, they have need of them, they should be in want, if they did want them, if they had them not, they do not praise God on their behalf, and pray for a double blessing on them, for this their blessing of them; if they wish or desire an increase of their substance, and a blessing on their labours, it is because they hope they will increase in doing them good, in giving to them of their substance, a blessing of their labours, a part and portion of their profits; and if they do not do so, such will

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curſe and not bleſſe, and would if they could, take from them all that they have, or ſeem to have; for their love is ſelf-love, love only to themſelves, for themſelves; therefore falſe love, loving falſly.

56. I had much rather have no portion in the World, than have the World for my portion.

57. For I am ſure the World never did, nor never will make any rich, and as ſure that it hath, and will make many, Ah too too many poor.

58. For many that have had, and yet ſhall have, great Portions of this Worlds good, have, nor ſhall have none of the good of Heaven for their Portion; it's hard for a rich man here to be rich there.

59. And many that have no Portion in this World, of this World, have God, and ſhall have God for their ſure and everlaſting Portion in the World to come.

60. Ah happy, yea thrice happy man, that hath ſuch a Portion there, though he have none here, what ever be his condition, he is in a bleſſed condition, for he ſhall be ever bleſſed, bleſſed for ever and ever.

61. But Ah miſerable man, who art only miſerable, that hath no Portion there, what ever Portion he hath here, yea though he abound in Corn, and Wine, and Oyl, and all this Worlds good, and glory.

62. Give

62. Give me, Ah Lord, give me any Portion in Heaven, though but to be a door-keeper; if I may but ſee thy face, and hear thy voyce, I care not, though it be with the loſſe of all Portions here, both of riches, honours, and pleaſures.

63. If thou giveſt me here O Lord, but food and rayment, how mean ſoever it be, I will be content therewith, and heartily thank thee, and if thou giveſt me none, I will thank thee for the time paſt, and believe I ſhall want none for the time to come, and that ſhall content me.

64. Ah if the want of the World be ſo ſweet when in its want we find no want, how ſweet then, yea how much ſweeter is Heavens fulneſſe? where is all fulneſſe of all things, and therefore no want at all of any thing.

65. Ah how much better is it, and how much greater gain, to loſe this Worlds all, and gain Heaven, then to gain this Worlds all, and loſe our part of Heaven, which is Heavens all, yea all Heaven.

66. The Worlds loſſe with Heavens gain, I ſhall not account any loſſe, but all gain, yea the greateſt gain I can get; But Heavens loſſe, with all this Worlds gain, I ſhall not account any gain, but a great loſſe, yea the greateſt that I could, or can ſuſtain.

67. He that loſeth Heaven loſeth all, but he that gets only this Worlds all, gets nothing, even nothing at all.

68. I

68. I will and alwaies will account all losses gain (to win Christ) and all gain losses if I lose Christ.

69. Let Christ then be my gain, and I care not what losses I sustain.

70. For this Worlds felicity is certain but a moment, but the felicity, or infelicity of the World to come, is not uncertain any moment, but certainly good or bad from the first to the last moment, which last moment will be alwaies a like, as far off, as it was the very first moment, being ever, ever.

71. Give me then, Ah Lord God, that endlesse good, felicity and happinesse, which is like, thy self, shall never change but endure for ever, and not that which is like my self subject every moment to all change.

72. Ah Lord, thou knowest I would willingly, most willingly change thus, my life for death, and then my death for life.

73. That is my life of sin, for a death to sin, to put all sin to death, and then death, for eternal life with Christ, who is my life.

74. Thou knowest, O Lord also, that I would willingly die to live, and live to die.

75. That is to dye to sin, and live to grace, live in all grace and dye to all sin, that to me to live may be Christ, but to dye gain, yea that my life may be hid with Christ in God.

76. I would willingly, O Lord, have thee mine all, that I may give thee mine all, and reserve from thee nothing at all.

77. All Lord, All, I most willingly and unfeignedly give thee, Ah that thou wouldest receive all, and refuse nothing at all.

78. For all, Lord, thats mine is thine, that is, all that is good; for the bad I renounce, and give back also to him that gave it.

79. All the World is nothing, being all petishable, therefore can be to nothing compared, but to nothing.

80. Ah what a pity is it, that any man should be so fickle, as to love such fickle things, as are these below, which to day are, and to morrow are not.

81. For is any thing lesser, worser, or lighter than vanity; if any thing be, or can be, or if this Worlds things be any thing, it is it, which is so much vanity, and so full of vanity, and therefore the more, the lesser worth, the worser, and the lighter, be all nothing, but all vanity.

82. The more there is of a bad thing, the worser, and the lesser too, is the thing, (that is to goodnesse).

83. Well therefore may it be said of the best of this Worlds, of this Worlds best, as the old old Woman, said unto her daughter, arise daughter Vanity, and come to thy daughter Vanity, for thy

daughter

daughter Vanity, hath another daughter of Vanity.

84. Ah fruitful, but curſed fruitful womb, that brings forth ſo much curſed fruit, full of Vanity.

85. How much better were it, that thou wert barren, than thus to bear.

86. Vanity is in the getting, Vanity is in the keeping, Vanity is in the ſpending, and there is Vanity for the moſt part, in giving of this Worlds Vanity; So that all in this World, even all this World, is Vanity, yea all Vanity, and Vexation of Spirit.

87. Ah vain fooliſh man that laboureſt ſo hard, that hazardeſt ſo much, for that which at the beſt is ſo vain, being ſo full of Vanity, and, which is worſe, vexation of ſpirit.

88. If then its beſt be ſo bad, what is its worſt? if its all be worth nothing at all, why wilt thou then be ſuch a fool? as to labour for that which is not, and to ſpend thy time, thy dear moſt dear, and moſt pretious time, for that which will not, for that which cannot profit thee.

89. Let then, Ah let then the morrow care for its ſelf, care thou O man, Oh careleſſe man for thy ſelf, that is, for thy better ſelf, which will make thee ever happy, or elſe thy careleſneſſe ever miſerable, miſerable for ever.

90. Be not, Ah be not ſo careleſſe, to put off thy care till to morrow, ſeeing there is a change

every moment; but fear ſtill, Ah fear thou ſtill, that change which a day may bring forth.

91. Let the World take its own, make ſure what is thine own, (if thou wilt ſo have it) which is Chriſt Jeſus, and all his merits, and ſay truly and bouldly, I will have none but Chriſt; I care for none but Chriſt, nor to know nothing but Chriſt and him crucified; be then contented if thou haſt him, and be not contented what ever thou haſt, if thou haſt him not.

92. For all other things give diſcontent, and bring with them Vexation of Spirit; but he gives alone all true contentment, and brings with him the peace of the Spirit.

93. If then our peace in believing bring ſo great joy, that it paſſeth all underſtanding; Ah how great ſhall our peace and joy be, when it ſhall be above believing, that is, when we ſhall poſſeſſe the God and giver of all peace, who is our reſt and peace, yea our peaceable reſt, and he will augment our underſtanding as much as our peace, and yet our peace ſhall ſurpaſſe ours, and all others underſtanding.

94. And if our joy be ſo great when we believe the certainty thereof, Ah how great in poſſeſſion, when we ſhall know certainly with the moſt certain and ſure knowledg of God, that it ſhall be ever moſt ſurely ſure, and certain.

95. If then theſe things below be able to ſatiſ-

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fie any, a moment, ſurely the things above, (above all things) ſhall be able, and will ever, ever will ſatisfie all, for all there, ſhall enjoy all God, who hath all things, and is all things, and more then all things, and he giveth himſelf unto all, being all in all, and over all, and above and more than all.

96. Ah Lord God, the ſearcher the trier and knower of all hearts; thou knoweſt, O Lord, thou knoweſt my heart, and therefore knoweſt right well, what my heart heartily, chiefly, and principally deſireth, above, beyond, and more than all things, which is thy dear, thy ſweet, and pretious, moſt pretious, ſweet and dear ſelf. Ah let me ſo have thee, as never to be without thee, and I will never more, ask any thing more of thee; fill me, Ah fill me ſo with thy bleſſed fulneſſe, as that I may never more be emptied of thee, but may continually receive from thee grace for grace, daily grace to give thee daily glory, much grace to give thee much glory, continually grace to give thee continually glory. Give, Ah Lord, give ſo thy ſelf to me, as I may ever give my ſelf to thee, to be all thine, alwaies thine, only thine, and ever thine; Enter, Ah Lord, be thou pleaſed ſo to enter into me, as I may enter into thee, my Joy, O my Lord, even into thee, who art the Lord of my Joy, eſpouſe me, Ah eſpouſe me here, O Lord, by grace, that I may be hereafter for ever married

with thee, unto thee, in glory, Raign, rule, bless, guide, govern, direct, protect, preserve, and defend me from all evils, perils, and dangers, that I may enjoy those blessed, great, gratious, holy, and glorious promises, which thou hast been pleased from time to time to make unto me, that I may live, and living dye, that I may dye, and dying ever live, to the praise, honour and glory of thine ever blessed, Eternal, most holy, and most great, most sacred and most glorious name, so be it Lord, so be it.

97. Heaven is Heaven, because it is holy, yea because, O Lord God, thou art there that art holiness, therefore is Heaven Heaven, and Heaven holy, yea such a holy, and therefore blessed Heaven as it is, so as to those that are there, a thousand years seem but as one day, so greatly sweet is its enjoyment, and one day seems as a thousand years, so great is their joy in its enjoyment, and holiness is the chief joy, felicity, and happiness in Heaven, because it makes them, all like unto thy self; O all Heavenly God, who art the Heaven of Heaven in Heaven, being the holiness of Heaven, and therefore Heavens chief joy, felicity and happiness.

98. If earths sweets are so sweet to earthly hearts, as they desire nothing but earth, that is the things on earth; Ah how sweet then are Heavens sweets to a Heavenly heart, and how shall, Ah

how

how ſhall Heaven raviſh their hearts with joy, and contentment, when that their hearts, ſouls, and bodyes ſhall be in Heaven, and all filled with Heaven, that is with all holineſs and bleſſedneſs, even with God himſelf, the ever bleſſed, and holy God, then ſhall they be all holy, all Heavenly, yea all, a holy Heaven, being holy as God is holy, but not ſo holy.

99. If earth then, or earthly things on earth, be able to ſatisfie any on earth, ſurely Heaven, and the things in Heaven, ſhall be able and will ſatisfie all in Heaven, for that all there, ſhall enjoy all that is there, even all God, Father, Son, and Holy Ghoſt, who is all, and in all.

100. And therefore by how much God is above all things, and more worth then all things, by ſo much, yea ſo much more, do I value my intereſt in him above all things, for having him ſure, I have all things ſure, I am ſure.

101. Ah when I enjoy that true joy, of enjoying that true Communion with the true God, though here on earth, me thinks I am not on earth, but in Heaven, and yet I know all this is, but an earthly Heaven, (though a Heaven.)

102. But how then, Ah how then doth my heart rejoyce with joy unſpeakable, knowing that the time will come, and is ever near at hand, when I ſhall ever enjoy Heavens true joys, which is God himſelf, the joy of all joys, yea all joys that are true.

103. O Lord, thou knoweſt that the Heaven which my ſoul deſireth on earth, is, to do thy whole, holy, and bleſſed will on earth, as it is done in Heaven.

104. *I deſire to live, O God, and give my heart unto thee,*
That haſt in love and mercy, given thine own unto me.

105. Ah Lord my God, let me ſo hear thy bleſſed, moſt bleſſed voyce, that my ſoul may live, and ſo live, as to praiſe thee, for to praiſe thee is to live, yea to live in thee and for thee, which to do, is the deſire I have to live.

106. Give me then power, O God, that haſt all power in thy ſelf, that I may fight powerfully, againſt all my powerful Enemyes, and by the power of thy might, which is an Almighty power, I may tread and trample, all their powers under my feet.

107. Give me, O Lord, give me ſuch fear as may cauſe me to love thee, and ſuch love as to fear thee, and to caſt out all fear.

108. Meditation is the heart of the heart, the ſoul of the ſoul, which is the ſtrength and life of all devotion.

109. When in meditation God hath ſpoken peace unto thy ſoul. Ah then, do thou by thanksgiving (with thy heart) praiſe, Laud, and him extol.

110. He

110. He that will have Heaven on earth, muſt meditate on earth of Heaven.

111. To have God abide with us, we muſt by meditation abide with him.

112. To have God live in us, we muſt with full purpoſe of heart, and endeavours of life, live to him.

113. To have God dwell in us, we muſt open our affections, which is the dore of our hearts, to let him into our hearts, and continually feaſt him with true and unfaigned love, loving none but him, in compariſon of him.

114. To have God love us, we muſt love him, that is, make him our choyce, above and beyond all other things, chooſing him for our chief, and ſuperiour good, that is beyond, above, and more, then all other things, he muſt have all our hearts, that is, our hearts more then all other things.

115. To have God delight in us, our delight, end, and aime muſt be to delight him, that is by walking well pleaſing unto him all the dayes of our whole lives, as Chriſt did, yeſterday, to day, and for ever.

116. To have God direct us how we ſhall walk, we muſt be careful and heedful to walk as he doth, and ſhall direct us.

117. To have God preſerve us, we muſt believe in him, truſt on him, depend and rowle our ſelves upon him.

118. To

118. To have God maintaine us, we must cast all our care upon him, for the earth is his, and the fulnes thereof.

119. To have God sustaine us, and be our help, we must hope only in him, for he will faile us never, and not put any trust in Princes, or in the Sons of men, for in them there is no help, their breath goeth forth, they return to the earth, in that very day his thoughts perish.

120. To have God be all ours, we must be all his, that is, in thought, word, and deed, and not think our own thoughes, or speak our own words, nor do our own works, but do all to the praise of his holy, holy, holy name.

121. He that would live with the Lord in Heaven, must live to the Lord on earth.

122. He that would have the Lord, to be his Lord, and his God, must serve, honour, and obey him as his Lord, and fear, worship, and adore him as his God.

123. He that would Raign with the Lord Christ in Heaven, must be contented to be arraigned for him as he was for us on earth.

124. He that would sit with him there in glory above, must be content to sit with him, that is as he did, in contempt here below.

125. He that would rejoyce with him there, must be contented to sigh, and grieve, and weep, and mourn as he did here.

126. He

126. He that would have all things with him there, muſt be content, (if he will ſo have it) to have, as he had, nothing here.

127. He that would be received by God his Father there, as by his Father, muſt do his will, as Chriſt did here, that is as his Son.

128. He that would wear an incorruptible Crown of glory, for ever there, muſt be content, if he will ſo have it, to wear a Crown of Thorns, his ever here.

129. He that would have an Eternal weight of glory there, muſt be content, and rejoyce under Eternal ignominy here.

130. He that would have all things with others there, muſt be willing to do all things, for others here.

131. He that would have Chriſt for his Jeſus there, to ſave him, muſt believe in him as his Jeſus Chriſt here, that is, as the way, the truth, and the life, unto Eternal life.

132. He that would have him there his advocate, to plead his ſinful bad caſe, muſt here plead for, and in behalf of his bleſſed good caſe.

133. He that would have him as a judg to acquit him there, muſt judge and condemne himſelf here.

134. And he that would not be condemn'd with the world there, muſt not with the world, and as the world doth live here.

135. And he that would not be caſt out with Reprobates

Reprobates there, must have no Communication or Converſation with them here.

136. And he that would not be of the number of the Devils Goats there, muſt come unto Chriſts flock, and be of his fold, and of his ſheep here.

137. And he that would live with the Righteous there, muſt labour after holineſs and Righteouſneſs here.

138. And he that would be ſure to die their death, to put it out of all doubt, muſt live their life.

139. And he that would enter into his Maſters and Lords joy there, muſt be the joy of his Lord and Maſter here, that is his well doing, good, and faithfull Servant.

140. Seeing then that theſe things, O Lord, ſhall ſurely be, make me through grace, ſuch a perſon as I ought to be.

141. Now ſeeing that holineſs is Heaven, and Heaven is holineſs, Ah Lord make me all holy, that I may be all Heavenly; let holineſs alwayes dwell within me, that Heaven may be alwayes within me, and that I may be alwayes in Heaven.

142. And ſeeing, O Lord, that our deſire chiefly to be in Heaven, is to be free from all ſin, and to be holy as thou art holy; Ah let me labour for, and long after holineſs on earth, yea, and to be ſo holy, that though I am on earth, I may be alſo in Heaven, and Heaven in me. 143. And

143. And seeing that the more holy we are, the more heavenly we are, and the more like unto thee, O most heavenly, and most holy Lord God, that is throughout holy, in Spirit, Soul, and Body, grant that though I am here below on earth (and earth) I may in holinesse be like unto thee above, who art in Heaven, and art Heaven.

144. Ah Lord God, that hast fitted and prepared Heaven for me, prepare me for it, that I may enjoy thee all, who art my all, and my only Joy.

145. And seeing none shall enjoy thee in Heaven; but those that enjoy thee on Earth, Ah Lord, let me so enjoy thee here, that I may long to be dissolved, for ever to enjoy thee there, yet not for mine own sake only, but for thine own sake (good Lord.)

146. Ah Lord, let my joy be so full of thee here on Earth, as I may alwaies long to be filled with thy fulnesse of joy in Heaven, and to enjoy fully those pleasures that are there at thy right hand, and shall endure for ever more.

147. Yet O Lord, I humbly beseech thee in Jesus Christ, to make me still patient to wait, untill my blessed change shall come, and that I may alwaies say, thine, O Lord, thine, and not my will be done.

148. Ah come Lord Jesus, come when thou wilt, and as thou wilt, either at midnight, or at the

the Cock crowing; for though I do long for thy coming to take me hence unto thy ſelf, yet I would rather, O Lord, thou knoweſt, that I had rather abide here, to do thy will, and for thy ſake on earth, then to leave thy will undone, and to be in Heaven for my one ſake.

149. Ah Lord, my Lord, and my God, I confeſſe, that thou haſt in the abundance of thy goodneſſe, love, and mercy, done ſo much for me, in bringing me out of Hell, and aſſuring me of Heaven, that even all that I can imagine to do, to loſe, or to ſuffer, is ſo little, ſo too too little, as I could wiſh, yea and do wiſh, that I could do more, and ſuffer more, to witneſſe that my little will is great (or deſires) and would be great willingly.

150. Ah Lord, I know, and am well aſſured, that thy goodneſſe, is ſo great, and thy greatneſſe ſo good, for the ſake of my ſoul, that my ſoul longeth to be great in goodneſſe, to do great good things, for thy great goodneſſe ſake.

151. Ah Lord God, ſeeing what thou haſt done for me, is to aſſure me of thine Eternal Love and Mercy in Jeſus Chriſt, give me I beſeech thee, grace, that I may not turn thy gifts of grace into wantonneſſe; but for this thy Love, wherewith thou haſt loved me, grant that it may be a ſtrong and firm obligation unto me, to depend upon thy Love, and to be aſſured that thou wilt continue to

do

do as thou haſt begun, that is, continually continue to love me.

152. For ſeeing none but thy ſelf, O Lord, could do the things that thou haſt done; that is, to love me, ſuch a loveleſſe, yea vile wretch (as I am in my ſelf) I will therefore be bold to ſay, ſurely the Lord will ever love me, becauſe he doth thus love me, and hath ever loved me thus.

153. Ah ſuffer me not then, O Lord God, holy, juſt, and true, to depart from thee, by ſetting up any other God in my heart, or my heart to love, chooſe, or eſteem any other good, than thy ſelf, who art only good, all good, and able only, to do me all good, and to make me to do all good.

154. Ah Lord God, in thine own good time, accompliſh and finiſh, the good which thou haſt begun to work in me, by cauſing me to depart from all evil.

155. And ſuffer me not, I humbly beſeech thee, for thine own great, holy, and dear name ſake, to go aſtray from thoſe holy, holy, holy waies, which thou haſt ſet before me, and written with the finger of thine own Spirit on my heart.

156. But grant, O Lord, that my Soul may continually be raviſht with the pleaſantneſſe of them, and to delight to ſit alwaies under the ſhadow of thy branches, for thou knoweſt, O Lord, thou right wel knoweſt, how ſweet and delightful

the

the fruit of thy Word, and the knowledge of thy waies, is to the taſt of my Soul.

157. And therefore, and to praiſe thee, doth my Soul long to come into thy houſe, to behold thy beauty and thy glory, as in thy Sanctuary, and to hide my ſelf under the ſhadow of thy wings, that no evil may come nigh me to hurt me.

158. Ah Lord, thou that haſt wrought in me holy deſires to do thy whole and holy will, give me grace to teach and inſtruct others, and to tell them how willing thou art, to teach all ſinners to come out of their ſins, and to direct them how to walk wel pleaſing unto thee, and to lead them by the hand, that tney ſlip not.

159. Ah Lord, ſuffer me not to do as do the men of the World, to labour to heap up, and gather theſe things that profit not, and to leave behind me, much of theſe low earthly outward things, that endure but for a ſeaſon, but let me rather caſt off theſe garments beſpotted in the fleſh, and follow thee naked, and gather up and diſtribute, thoſe true and heavenly riches, which ſhall make the Soul glad, and rich, and honourable for ever, that my heirs may be heirs of Heaven, and not of earth.

160. Ah Lord, Let all the Worlds all, be all unto me, as I was unto thee, when in it and of it (even as a menſtruous cloth) and my all not worth any thing at all.

161. Ah

161. Ah Lord, ſuffer me not to mind earth any more with an earthly but with a heavenly mind, and that my heart my be alwaies there where my true, only, and everlaſting treaſure is; and that *I* may live in the World, as if I were not of the World, and uſe theſe things below, as low things, even as if I uſed them not.

162. Ah Lord, ſuffer me not to mind theſe things my ſelf, which I teach, and labour to have others forget, and not to mind, and ſo ſave them, but periſh my ſelf.

163. Ah Lord, full of grace, give me grace to ſhew forth unto all, that all my covetings, ambition, and longings are for the things above, and not for theſe things here below, and that theſe things here, are fit, and only fit, for ſuch as have their hearts, and affections here.

164. Ah Lord, ſure, yea moſt ſure it is, that thoſe that are riſen with thee, will ſeek the things that are above, even where thou ſitteſt at the right hand of God, and that thoſe that do it not, are not yet riſen, but lye dead in the grave of their ſins.

165. Ah Lord, ſuffer not the World to deceive any, that their Souls may not be deceived, and they periſh for ever in their ſins.

166. But bring them all home, Ah Lord, bring them all home, unto thy ſelf, and betroth them all to thy ſelf here by grace, that thou doſt intend

to marry unto thy self hereafter in glory.

167. Ah Lord, I confesse it is not my study, nor my care, nor yet my careful study, nor my studious care, that teacheth me wisdom, so as to know thee, or to learn what thou knowest; but it is thy self, O Lord, it is thy self, that giveſt me that wisdom to know thy self, and learning to know what thou knowest; for who but thy self hath that wisdom to know thy self, or learning in himself, from himself, to learn what thou, O Lord God knowest.

168. Ah teach me then so, O my good God, that art *Israels* teacher, that I may tell henceforth, Devil, World, and flesh, that I will no more be taught by them, nor follow their teachings.

169. I know, O Lord, I know, that the teachings of men, no nor all mens teachings, are not able to teach me to know any good, but I know that thy teachings, O God, are able to teach me all good, and how to do all good.

170. I will rejoyce therefore in what my God can do, because he can, and therefore I know assuredly that he will, do all the things for me that shall be for my good.

171. And therefore I will not fear what men can do against me, no nor Devils neither, for they all can do nothing at all, that can hurt me.

172. But all my fear shall alwaies be to fear thee, O Lord, who art my Lord, and my fear; for to

to fear thee truly, bringeth me true joy, yea unspeakable joy.

173. For to fear thee, as we ought fear thee, is to keep thy Commandments, to keep thy Commandments with fear, is the whole duty of man.

174. Ah Lord God, I know, that thou doſt not hear us for our words ſake, becauſe they are but the words of men, nor for our work ſake, becauſe they are but mens works, nor for our own ſake, becauſe we have forſaken thee; but for thy great names ſake, which is thy ſelf, and therefore for thine own ſake, O Lord, I know that thou doſt only hear us.

175. Ah Lord, my Lord, my God, and my all and my only good, Let me alwaies ſo ſpeak unto thee, by thee, as thou maieſt alwaies hear me, and ſo hear thee, as I may alwaies love and fear thee, yea make thee all my fear, and my love.

176. The Spirit of the Lord, or the fruits of the Lords Spirit, is, love, joy, peace, longſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, lowlineſſe of mind, humble, patient bountiful and rich in good works; forgiving and forgetting all injuries and wrongs, beareth reproaches and ſcandals rejoycingly, doth hurt nor violence to no man, eſchueth all evil, and followeth hard after all good, with full purpoſe of heart, and endeavours of life; ſerving the Lord, conſtantly, frequently, circumſpectly, obediently, willingly, chearfully

fully, rejoycingly, and perſeveringly; hath peace with all men, loveth all men, with brotherly kindneſſe, and doth all good poſſible to all men, eſpecially unto thoſe that are of the houſehold of Faith.

177. He that hath the Spirit of the Lord, he is faithful and valiant for the Lord, fighting his battels, couragiouſly, cheerfully, gladly, rejoycingly, and perſeveringly unto his lives end, he doth not his work negligently, nor ſlothfully, but diligently, and willingly; for his work is his delight, his meat and drink, yea his Heaven on Earth, is, to do his Lords will on Earth as it is done in Heaven, he deſireth no other wages for his work, than his work, he would continually do his work, for his works ſake, for his yoak is eaſie to him, and his burthen light.

178. He that hath the Spirit of the Lord abiding in him, he is no tale bearer, tatler, or buſie body; he medleth not in other mens matters, condemneth no man, hateth no man, wrongeth no man, doth violence to no man, ſpeaketh evil of no man, thinketh evil of no man, but alwaies worſt of himſelf.

179. He that dwelleth with Gods Spirit dwelleth quietly, and peaceably, becauſe all things are to him all alike, for he knoweth that all things come from God, his God; that his Providence ordereth all things, and therefore he knoweth

that all things ſhall alwaies work altogether for his good, yea his very ſins, which God hateth, and only hateth, and which he himſelf hateth above all things, and more than all things; yet theſe are not for his worſe, but for his better, and for the increaſe of his joy, comfort and rejoycing, in the Lord, who bringeth him out of darkneſſe into light, and turneth his evil into good; for God is now become his God, and his Father, and loveth him as his Son, and therefore will not ſee his iniquities, nor tranſgreſſions, but paſſeth by all his ſins, looking on him not as a pardoned ſinner, but as a ſon that never ſinned, God ſeeth his beſt, but will not ſee his worſt, his good but not his evil, his love to him and for him, but not his hatred againſt him, God ſo delighteth in him, that all that he doth, and doth not, delighteth him; becauſe he knoweth the thoughts of his heart, and deſires of his Soul towards him, and for him; therefore he eſteemeth, taketh, and accepteth, of what he would do, as if he did what he ſhould do.

180. He that hath the Spirit of God in him, is made holy, he ſinneth no more, he is ſanctified throughout, in Spirit, Soul, and body, his heart, will, and affections ſerve the Lord, alwaies; though with his fleſh he ſerve the Law of ſin, yet with his mind he ſerves the Law of God; he hateth all the evil which he doth, and loveth all the good which he doth not; ſo as ſin, yea all ſin is

become unto him so exceeding sinful, as he would not sin, either in thought, word, or deed, to have grace abound in him, no nor glory neither; it is no longer therefore he that sinneth, but sin that dwelleth in him, for he hateth all sin with a perfect hatred, and he so loveth holinesse and righteousnesse, as he longeth after it, he seeketh for it as for silver, and searcheth for it as for hid treasures, it is become his whole, and only, end and aime, he hath no other ambition, he coveteth nothing else, he desireth much grace, that he may give God much glory, daily grace, that he may give him daily glory, continually grace, that he may give him continually glory.

181. He that hath this Spirit of God in him is led in the wayes of all truth and holinesse, which is everlasting life and happinesse; and he hath overcome the World, and that wicked one, he is departed from all iniquity, in thought, word, and deed; he hath crucified the world, with all its lusts and affections, and the world is crucified unto him, he seeketh no longer to please the flesh by satisfying the lusts and affections thereof; he serveth not God, for the loaves only, but he seeketh more after Heaven for God, than God for Heaven, for to honour, obey, please, and serve him, is Heaven to him.

182. This Spirit helpeth his infirmities, teach-

eth

eth him Heavenly Wisdome, so as to know what the mind and will of God is, and to discern the great mysteries of his salvation, and to know God in the spirit.

183. This spirit assureth him of his Eternal Election, being the Divine and Eternal purpose of God: by Jesus Christ we have an access by one spirit unto the Father.

184. This spirit witnesseth unto him that hath it, his effectual Calling, his Adoption, Justification, Sanctification, and Glorification; and makes him to cry *Abba-Father*, and to come boldly unto his glorious Throne of grace, and gracious Throne of glory; and to say with *Thomas*, my Lord, and my God; and with *Paul*, I know whom I have believed, and whom I love, and therefore saith boldly as *Peter*, Lord thou knowest that I love thee.

185. This spirit of God leads him by the hand and directs him how he shall walk, and tells him what he shall do, and suffers him not to goe aside, either to the right hand, or to the left, of honours, riches or pleasures; it makes him to esteem all these things below, as earthly low things, even as nothing, for the whole world is much too little for him, is not enough to satisfie, please or content him, for he looks on it all, even as nothing at all, as dust, dung, and dross, he is content in all estates and conditions; for he knows both how to

want, and how to abound, and with St. *Paul* to ſay, as ſorrowful, yet alwayes rejoycing, as poor, yet making many rich, as having nothing, yet poſſeſſing all things; for Chriſt is his exceeding gain, his Heavenly riches, his true treaſure, he hath now learnt to know Chriſt, and him Crucified, and therefore rejoyceth only in the Croſs of Chriſt, and ſaith, I have none in Heaven but thee, nor in all the earth in compariſon of thee, Chriſt is now only his all, and his all to him to live is Chriſt, he mindeth none but Chriſt, nor nothing but Chriſt, and what he hath done for him; he ſo loveth and delighteth in him, as he is become all his talk all day long, and his meditations and ſongs in the night, if he ſleeps; yet he talks with him, ſo that ſleeping as well as waking, he deſires to have him in his thoughts, and never to have his thoughts off from him, and his ſleep he accounts not ſweet, if he have had no Converſation with him by Communication; and as ſoon as he is awake, he is before his eyes, and he preſently recollects, and recounts his mercyes, and delighteth in that he oweth him more and more, for though he oweth him ſo much, yet he longs to owe him as much more, and though he cannot pay him any thing, yet he is not aſhamed every moment to ask him all things, and nothing leſs then all things, which is himſelf, will content him, and though he have his word and promiſe for it, yet he will have his ſeal alſo,

and

and when he hath both ſign and ſeal, yet he muſt have it daily, yea Hourly, yea as it were every moment if he could; and though he accounts that he hath nothing ſo ſure, yet he would alwayes have him aſſure him of it, not that he doubts at all of his word or promiſe, but that he might alwayes bear in mind this his ſweet and gratious promiſe, to ſweeten all other ſowers of afflictions and temptations, and to imbitter all other worldly and fleſhly ſweets; he is ſo wedded unto him, as he is never at reſt nor eaſe, if he do not alwayes behold him, if he do not alwayes ſmile upon him, if he do not ſtill ſpeak peace unto him, if he do not in all places cauſe the light of his bleſſed Countenance to ſhine upon him, he is ſo in love with him, and ſo loveth him, as if he could, he would willingly think of no other, ſpeak of no other, nor act for no other, he would moſt willingly ſpend his all, and be all ſpent for him, & follow him whereſoever he goeth, though it were to be baniſht, impriſoned, and made the pooreſt, vileſt, and contemptibleſt of men, yea though it ſhould bring ſickneſs, and death; he is much grieved for that he hath ſo little to looſe for him, he accounts his life and all not any thing at all, not worth the offering unto ſuch a God as he is, that hath done ſo much as he hath done for him; Ah when he afreſh conſiders hereof, how afreſh doth his grief and ſorrow begin, and moſt becauſe he

he cannot grieve and ſorrow as he would; he is ſo wounded afreſh, with his new old love, or his old new love, as now he finds nothing lovely in himſelf, to witneſs his love unto him: he cannot do for him the half that he would do, and Ah how is he troubled that he doth, and is able to do ſo little for him that he loveth ſo much; Ah how willing is he, and how willingly would he do his whole and holy will here on earth, as it is done in Heaven, and would be as willingly Sanctified as Glorified, this his imperfection cauſeth him to long for perfection, and this his holineſs in part to long to be diſſolved, to enjoy for ever perfect holineſs; but though he be thus toſſed on the reſtleſs waves of tentation, tryal and affliction, this ſpirit of God that dwelleth and abideth in him, aſſureth him, that all theſe things are tokens of Gods love, and come from him in love, and therefore he is content, for that he knowes that his Lord and Maſter Chriſt Jeſus is touched with the feeling of his infirmities, and was in all points like unto him, yet without ſin.

186. This ſpirit comforts him when he is comfortleſs, and binds up his broken heart, heals his wounded heart, viſits his ſick heart, gives feeling to his fenceleſs heart, life to his dead heart, faith to his doubting heart, hope to his diſpairing heart, ſpeaks peace to his diſconſolated and afflicted heart, and gives underſtanding, ſence, memory, and reaſon unto his diſtracted heart. 187. He

187. He that hath this ſpirit, he is grieved to ſee Chriſt diſhonoured by any, and to ſee him blaſphemed and evil ſpoken off, is to throw durt and dung in his face; mens diſhoneſt & filthy lives and converſation, makes his ſoul to melt, his heart to quake, his eares to tingle, and to gnaſh his teeth for grief, he goeth mourning all the day long, and lamenteth with a moſt bitter lamentation, to hear the mockings of God and his Word, becauſe this is to Crucifie his Jeſus afreſh, and to put him again to open ſhame.

188. For he that hath this ſpirit rejoyceth to hear the name of God, and of Chriſt magnified, and praiſed, to hear him well ſpoken off, cauſeth his heart to leap within him, as the Babe did in *Elizabeths* Womb, for he loves thoſe that love him, and honour thoſe that honour him, and ſuch only he accounteth his Father and Mother, his Brothers and Siſters, that do the will of God his Father, which is in Heaven; for he eſteemeth only the true Chriſtian to be wiſe, and rich, and honourable, though otherwiſe he be poor, and vile, and contemptible in the eyes and eſteem of men; his very heart and ſoul cleaves unto theſe, as the heart of *Jonathan* did unto *David*, for,

189. He that hath this ſpirit of God dwelling in him, dwelleth in love, and God, the God of love is in him, he loves the ſouls of all men as his own ſoul, whether they be relations or ſtrangers, he

prays

prays for them in ſecret, and exhorts them in publick, yea he weeps bitterly for all ſuch as are not yet brought home to Chriſt, but eſpecially for ſuch as he ſeeth are dead in their ſins, as have eyes but ſee not, eares but hear not, feet but walk not, hands but handle not, mouths but taſt not; for all ſuch as walk after the fleſh, and do the works of the fleſh, for with his will he would that none did goe to Hell, and that the Kingdome of Satan were not ſo populous, and that he had not ſo many faithful Servants, which are ſo faithleſs to Jeſus Chriſt, and to their own poor ſouls, he would that all would believe and receive Chriſt, that they might be all ſaved, becauſe he knoweth that many are interreſſed in every ſouls Salvation, both in Heaven and on earth.

190. This ſpirit opens Heavens Gates, and leads the ſoul into the Inner Courts, and carryes him up into the Brides Chamber, and feaſts him in his Banqueting houſe, and fills and ſolaces his heart, not with the delicacies of *Egypt*, nor with the Milk and Hony of *Canaan*; but with thoſe ſweet, rich, delitious, and pretious, moſt pretious delicaſies that are in that Heavenly Jeruſalem, the City of the living God, where the ſpirit of all juſt men are made perfect, they are fed continually with that rich diſh of aſſurance, and have the foretaſts of thoſe Eternal joyes, which is that bleſſed reſt prepared for the people of God.

191. And

161. And thus this ſpirit cauſeth thoſe in whom it dwelleth, to rejoyce ever more, and again I ſay to rejoyce, for can any man in whom this ſpirit dwelleth, who is the Sanctifier, and the Comforter, and ſent us from Heaven by our bleſſed Saviour, (be afflicted) can any mourn whil'ſt the Bridgroome is with them. Ah no, ſurely no, for he comes with healings in his wings, he bringeth, Ah he bringeth the glad tydings of peace, and ſalvation to all ſoules where it cometh to abide; and thus are all the Sons of God led by his ſpirit, comforted by his Spirit, raviſht with his Spirit, taught by his Spirit, feaſted by his Spirit, brought home unto him by his Spirit, and made one with him by his Spirit, for we have all acceſs unto the Father through the ſame Spirit; let this then teach us all that are acquainted with the work of this Spirit, not to quench its motions, not to afflict or grieve this holy Spirit of bleſſedneſs, but be always ready and willing to receive him, and entertaine him, for if we delight in him, and to abide with him, he will delight in us, and delight to abide in us, for he will not break the bruiſed reed, nor quench the ſmoaking flax, but whereſoever there is the true ſincere and unfained deſires of grace, he will give grace according to theſe deſires, for he will never leave us comfortleſs, but will come unto us, and where he hath begun his work, he will as aſſuredly finiſh it, he will never leave nor forſake

us,

us, if we do not leave nor forſake him, but will make our weak and imperfect grace, ſtrong and perfect glory, for he knoweth all our deſires, and the thoughts and imaginations of our hearts are not hid from him, but are alwayes open and naked before him, and he delighteth moſt to feed us, when we are moſt hungry, and to refreſh us when we are moſt thirſty, and to cloath us moſt richly, when we are naked, and to give us the greateſt treaſure when we are pooreſt, and to viſit us when we are moſt ſick for his abſence, and to comfort us when we are moſt diſconſolated and afflicted, and when we caſt our ſelves down, then doth he delight to raiſe us up to the higheſt, and when we think our ſelves worſt, then doth he eſteem us at the beſt, and after our mourning, cauſeth us to rejoyce, and wipes away all tears from our eyes.

192. Thus is this Spirit (unto us all things, who bringeth us much more joy, then we are able to ask, then we are able to think, it Convinceth our hearts of ſin, of Righteouſneſs, and of Judgment.

193. This Spirit giveth wiſdome to the ſimple, and teacheth the Ignorant knowledg, and cauſeth him to underſtand; ſo as Babes and Sucklings ſhew forth his mighty praiſes, for he revealeth unto them, what he hideth from the wiſe and mighty men of the earth, and maketh appear plain that their Wiſdome is but meer fooliſhneſs, their ſtrength,

ſtrength, weakneſs, and their honours, but as a leaf which the wind driveth too and fro, as he was made of nothing, ſo in a moment he turns to nothing, their breath goeth forth, they rerurn to the earth, in that very day his thoughts periſh, he is as the graſs of the earth, and as the flower of the field, which to day is, and to morrow is not, he is ſo periſhable as he can be compared to nothing, but to nothing.

194. This Spirit ſheweth us, that thoſe things which we ſee not, and cannot ſee, be unto us, as if they were, and theſe things which we ſee, are, as if they were not, becauſe we value them not, but as Pilgrims and ſtrangers, we ſeek a Country, an Habitation not made with hands, Eternal in the Heavens.

195. This Spirit openeth unto our ſence, reaſon, and underſtanding, that which no man can ſhut, and ſhutteth that which no man can open; this ſpirit declareth unto us, what the mind and will of God is for our good: and worketh in us a holy conformity in all our minds, wills, and affections, to be carefully ſtudious, and ſtudiouſly careful, to walk in all well pleaſing before him, it maketh us to preſs forward to comprehend, that for which we are alſo comprehended of Chriſt Jeſus our Lord; it worketh in us a fear that increaſeth our love, and ſuch love as caſteth out all fear, it maketh us to do, all that we do (for him) and

not

not for our ſelves, loving him much more for himſelf, than for our own ſelves; and more for his glory then for our own glory; if ſuch long to be with him, it is to do him more, and better ſervice; for here we can know but in part, and do but in part, but there we ſhall know him as he is to be known, and do for him all things, which were fore-ordained and appoynted by him, before that we were, and that is, to poſſeſſe him wholly, and holy as he is, that is, as much as is poſſible for us Creatures.

196. This Spirit warmeth our hearts ſo with his divine Love, and maketh us partakers of his divine nature, that daily we grow more and more conformable, and like unto him, and to comprehend, and know, more, and more, what is the length, the bredth, the heighth of the depth of his love, to his children and ſervants, and to be ſuch, as eye hath not ſeen, ear hath not heard, neither hath it entred into the heart of any man to conceive rightly, the things that God hath prepared for thoſe that love him.

197. The Spirit cauſeth them, where it dwelleth to feel what they cannot comprehend, nor expreſſe; and it ſo filleth their hearts with ſuch Joy in believing, that there is no joy like unto it; this is that true bread of life, that feedeth them unto eternal life, this is that true water of life, that cauſeth us never more to thirſt, with fear or doubtings; this is that Rock flowing with

hony,

hony, that reviveth the fainting Spirits of every true *Jonathan* that tasts it with the mouth of Faith, yea this is that heavenly Mannah, and bread of Angels, and Saints, on which they feed and are satisfied in heaven; these are the Royal Robes, which Jesus Christ our Bridegrome arrayeth us with, even his own Righteousnesse, and true holinesse: this filleth our Lamps, with that burning oyl of assurance, that we shall be admitted unto that marriage Feast, and Supper of the Lamb, this gives them all to know that their names are written in the Book of life, and that their lives are hid with Christ in God. So that when he shall appear at his second and sudden coming, they shall also appear with him in glory; this causeth them to hear his most sweet, and blessed voyce, come ye blessed of my Father inherit the Kingdom prepared for you, before the foundation of the World was laid; this assureth them that God is, and will be their Portion for ever; this causeth them to know, that they shall all sit down with *Abraham*, *Isaac*, and *Jacob*; and that God will not be ashamed, to be called their God, and to own them for his own, even for his sons and daughters in Jesus Christ; this is that new name, which they all know that have it, and this is that which fills them with true love to adore all his Attributes of Justice, as well as of mercy; and for that there is a Hell for the wicked, as a Heaven for the righteous; for

their greateſt joy, and glory is, for that he is, what he is, and for that he doth what he doth; for all things that pleaſeth him pleaſeth them, his honour is their honour, and his glory their glory, and therefore they delight to bleſſe, and praiſe, and laud, and extol, and magnifie his holy name, and this cauſeth them ſo earneſtly to beſeech, and beg, and pray Souls to come unto Chriſt, and to waſh and bath themſelves in this fountain of his blood, which is allwaies open for ſin, and for uncleanneſſe; this maketh them to prize it above all works, knowing that it is the work of the Lord, and that in it he is well pleaſed, and that many are loſers in the loſſe of a Soul, and that great is the joy in Heaven at the converſion of a ſinner; this makes them to feel what they ſpeak, and to ſpeak what they feel; this makes them ſo willing to ſpend and to be ſpent, and to follow the Lamb of righteouſneſſe whereſoever he goeth, and to go and do, and ſuffer quietly, willingly, joyfully, cheerfully, and patiently, all that is commanded them: alwaies ſaying, O Lord, ſend me; and as *Samuel*, ſpeak Lord, for thy ſervant heareth, and with *David*, my heart is ready, and with *Paul*, Lord what wilt thou have me to do, take all my worldly, and fleſhly honours, pleaſures, and delights, make me if thou wilt, as poor, and as contemptable, as thou thy ſelf waſt when thou wert here on earth, I am content; what thou wilt and only

only what thou wilt, and all that thou wilt, O Lord, is the desires, covetings, longings, and ambition of my heart, and Soul, for I have, nor would have no other will, than thy will, and to do thy holy, whole and blessed will here on earth as it is done in Heaven; for this, O Lord, thou knowest is the Heaven that my soul desireth to have on Earth: I shall rejoyce to be banisht, to be trampled on, to be a gazing, and a mocking stock, to be derided and scoffed at, any thing Lord let me be, and suffer, in spirit, soul, and body, so I may but bring home poor souls, that they may not go unto that place of torment, but be received by thee into thy mansion of glory, to sing for ever Hallelujahs, of praise, honour, and glory, unto thy most holy and most glorious name, with all that numberlesse number of Angels and Saints, and with the Spirits of just men made perfect; Ah who would not lose a member of his own body, yea though it were all his members, as the blessed Martyrs did, to make up a member of Christs body; for who would not have his Kingdom increase, and Satans decrease? who would not fight for Christ against all his enemies, and adversaries, knowing that they are already conquered and made his foot-stool? who would not labour to undeceive poor silly Souls, that go on so fast, and run so swift in the waies of Eternal destruction, and whose feet make hast to death, and

who drink up iniquity as it were water, and ruſh into all evil, as the horſe ruſheth into the battel, and that riſe early, and go to bed late, that they may yet ſin the more, and notwithſtanding they commit not half the evil that they would, they are thus enſnared to their own hurt; Ah who would not labour to free ſuch poor creatures, as are ſlaves, and drudges, and ſerve ſuch a Maſter as gives ſuch wages, as is Hell, death, and deſtruction, eternally, both for body and Soul; Ah who is not an Orator fit enough, to ſet forth, the uglineſſe and the filthineſſe of ſin, which thus defileth the heart, in which God ſo much delighteth, and deſireth to dwell; and which depraves them of his moſt bleſſed and moſt glorious Image, and makes them the Image of the Devil, inſtead of being a member of Chriſt, it makes them a member of Satan, inſtead of being a child of God and an heir of Heaven, yea coheir with Jeſus Chriſt, it makes them a child of wrath, an heir of hell, and coheir with the Devil and his Angels, of Gods eternal and unplacable wrath and vengance, which ſhall ever burn them but never conſume them; for God himſelf will laugh at their great calamity, and mock when their fear cometh; Ah who would not rejoyce to do ſuch a work, as to hinder poor Souls from having ſuch a portion as this, and bring them home to Jeſus Chriſt, who is the great Doctor, who will give them this his Holy Spirit to

teach

teach them, lead them, direct and instruct them, in those things which belong to their eternal peace and Salvation, which is, in all truth, and holineſſe.

198. Thus are all thoſe in whom this Spirit of God dwelleth, made partaker of his own holy, and divine nature, to love the brethren, even with this true, ſincere, and free love, that they may for ever and ever enjoy that true and free Love of God, which ſhall make them for ever free, from all miſeries and pains, and of all pleaſures and joyes, enjoying him, who enjoyeth all things in himſelf, from himſelf, with whom is all joy, unſpeakable joy, fulneſſe of joy, and at whoſe right hand are pleaſures for ever more.

199. Thus bleſſed, and for ever bleſſed are all thoſe, that have this bleſſed Spirit of God for their Portion on Earth, which ſhall lead them as the Sons of God, unto God, their Father and their Portion in Heaven, who is the Portion, the Father, and the everlaſting Reſt of all the bleſſed.

200. Ah bleſſed condition, to be thus bleſſed by the Spirit of God, yea by the God of all Spirits; having hearts ſo full of true love and charity, as to long, labour, and deſire, to have all others thus bleſſed with themſelves, and as themſelves; that are ſo full of the Love of God, as to love all others as they love themſelves, and would have all beloved by him; Ah Holy Father, increaſe this thy

love in the hearts of all thy children and ſervants here on Earth, that we may together go hand in hand, witneſſing that the love wherewith we love one another is from thy Love, and that we live in thee and thou in us, who art all Love, even the God of Love, and that it is from thy Love, and the living of thy holy and bleſſed Spirit in us, that we thus love, or love thus.

201. Ah Lord God, for thine own great, glorious and holy names ſake, take not this thy Holy Spirit the Comforter from me, but let it ever abide and dwell in me, that I may alwaies go forth before thee rejoycing, as the Bride rejoyceth in her Bridegroom, for thou, O Lord, knoweſt my many weakneſſes and imperfections, and that I cannot do any thing well pleaſing unto thee, without the aſſiſtance of this thy Holy Spirit, for that my heart is all evil, only evil, and continually evil, leave me therefore O Lord, this thine holy and bleſſed Spirit the Sanctifier, and the Comforter, that I may be ever led in the waies of all truth and holineſſe, which may conduct me unto thy dwelling place, which is all peace, reſt, holineſſe, bleſſedneſſe, and eternal life, and happineſſe.

202. Here followeth a ſhort Admonition, Exhortation, or advice, unto all careleſſe ſinners, that prize not this life or living of Gods Holy Spirit in them; that they would no longer quench its motions,

tions, but come out of their ſins, and taſt and ſee how gratious the Lord is.

203. Ah poor, moſt poor, and moſt miſerable man, for thou, thou only art truely miſerably poor that art Chriſtleſſe, though thou aboundeſt in Corn, Wine, and Oyl, though thou fareſt delicately every day, and art arraied with Purple, Scarlet and fine linnen, though thou feedeſt on the delicaſies of *Egypt*, and enjoyeſt all this Worlds good; the honours, riches, and pleaſures thereof, though thou lyeſt on the beds of Ivory, and haſt thy Palaces bedeckt with the gold of *Ophir*, and the pretious Pearls and Diamonds of the Orient, though Princes ſhould be thy ſervants, and Kings daughters thy maidens, yet remember for all this, thou ſhalt dye, and come to Judgement, thine honour and thy riches ſhall not ſave thee, but in the day of thy diſtreſſe they ſhall take themſelves wings and flye away from thee, miſerable comforters are all ſuch comforts: Ah put not, put not thy truſt then on ſuch things as in a moment, ere thou art aware, ſhall be taken from thee, or thou from them.

204. Awake, awake, from the dead thou careleſſe man, why ſleepeſt thou? ariſe and Chriſt ſhall give thee light and life; why, Ah why wilt thou be ſo obſtinate, as thus wittingly, knowingly, and wilfully, neglect ſo great Salvation, and be thus idle all the day long? doſt thou not know

that the night is coming wherein no man ſhall work, and the day when thou ſhalt ſay, thou haſt no pleaſure in them: Remember, Ah Remember, thou that ſleepeſt in ſecurity, that drinkeſt in iniquity as water, and vanity as with cart-ropes, that ſayeſt to thy Soul eat, drink, and take thy fill of pleaſures, and to morrow ſhall be as this day; Ah thou fool when wilt thou be wiſe, may not thy Soul this night be taken from thee, whoſe then ſhall thoſe things be? and what, Ah what ſhall become of all thoſe thy vain pleaſures and delights, thou canſt not carry any of them with thee, but as thou cameſt into the World naked, ſo thou ſhalt naked return, from earth thou cam'ſt, and to earth thou ſhalt again return; thine honour ſhall not go down into the pit with thee, nor thy money neither.

205. Deceive not then, Ah deceive not then thy ſelf any longer, with thoſe vain things, which are not, that is, they are not, what they ſeem to be, what they promiſe to be, nor what we take them to be: Serve no longer, Ah be thou perſwaded to ſerve no longer, Devils luſts, Worlds luſts, or ſelf luſts; but ſerve, Ah ſerve the Lord Jeſus Chriſt in ſincerity and truth, with full purpoſe of heart, and endeavours of life, that he may be ſtill, and ſtill, unto thee, thy God, and thy guide, thy Sun, and thy Shield, thy peace, and thy portion, in the land of the living. Neglect, Ah neglect no

longer,

longer, nor put off no longer, ſo ſweet, ſo certain, and ſo great Salvation, as thoſe that are with God enjoy.

206. Caſt not, Ah caſt not his holy and divine Commandments behind thy back any more, and trample not his precepts under thy feet, and turn not his grace of love and mercy into wantonneſs; quench not, Ah quench not the motions of his holy Spirit, by which thou art ſealed unto the day of redemption, but open quickly, yea ſet quickly wide open the door of thy heart, and let him in, leſt he depart from thee, and ſwear in his wrath, that thou ſhalt never enter into his reſt, and ſay unto thee as he did unto *Jeruſalem*, ſeeing that thou wouldſt not be gathered unto me, all my mercies ſhall be for ever hid from thine eyes: and ſeeing that he would not that I ſhould reign over him, come ſlay him before me; Ah who then, who then ſhall be able to deliver thee from the wrath of the Lamb, who is the Lyon of the Tribe of *Judah*, he will tear, he will tear thee in pieces in his anger, and break thee even as a Potters Veſſel is broken; for none ſhall be able to deliver thee out of his hands, nay all ſhall be againſt thee, good and bad, Angels, Saints, and ſinners; yea thine own ſelf, ſhall have indignation againſt thy ſelf, thine own eyes ſhall look evilly on thee, thine own hands ſhall tear thee in Pieces, thine own thine own feet ſhall carry thee to the place of execution, thine own, thine

thine own Conſcience, ſhall accuſe and condemn thee, and juſtifie Gods Righteous dealing towards thee, thus, thus, ſhalt thou be there forſaken of all, if thou doſt here forſake God, and refuſe to be led, guided, and directed by his holy Spirit, who is only able to keep thee ſafe from all evil, and to do thee all, all good.

207. O man, man, Reader, whoever thou art, I pray thee, I pray thee as the Prophet did, and ſay unto thee in his words. O earth, earth, earth, return, return unto the Lord thy God, and thou ſhalt find mercy, his hand is not ſhortned, his eare is not dull of hearing, he is the ſame, yeſterday, to day, and for ever, it is thy ſins, thy ſins, and only thy ſins, that ſeparates between thee and thy God, leave, Ah leave then but thy ſins, and return unto the Lord, and thou ſhalt find mercy, and to our God, who is full of Compaſſion. Ah taſt, taſt, and ſee how good the Lord is, and how gratious he will be unto thee, if thou wilt leave and forſake thy filthy, filthy ſins: though thou haſt played the Prodigal, and ſpent the ſtock of his grace on Harlots and Strangers, in a far Country; yet, Ah yet if thou wilt but return, whilſt he ſeeth thee yet afar off, he will run towards thee to meet thee, and fall on thy neck and kiſs thee, and kill for thee the fatted Calf, and array thee with the beſt white Robes, even with the Royal and moſt glorious Robes of his own, only, natural Son, and thine

Eldeſt

Eldeſt Brother, Chriſt Jeſus, he will delight in thee, yea ſet his heart upon thee to do thee good, and bring thee home to himſelf, and give thee himſelf for thy Portion, and make thee his own inheritance for ever.

208. But I am perſwaded, that thou art fully perſwaded, that there is not ſo much ſweetneſs in Jeſus Chriſt as in the world, nor his paths are not ſo pleaſant and delightful as the wayes of ſin, and therefore thou makeſt the world thy God, and thy Chriſt, and loveſt it as thou ſhould'ſt love God and Chriſt, well, the world, and ſin, and its good and pleaſures thou knoweſt well; I deſire only this one thing of thee, that thou would'ſt labour to know Chriſt as well as thou knoweſt the world and ſin, ſerve him as many years as thou haſt ſerved them, and if thou doſt not find more ſweet, more beauty, more pleaſantneſſe, more delight, more profit, more advantage, and more honour then in the world, and ſin, return then to thine old Maſters again, and ſerve them; but I promiſe and aſſure thee, and will freely pawn thee my ſoul for ſurety, that thou ſhalt gain more by ſerving Chriſt one year, if that thou do'ſt it as thou oughteſt, then by ſerving the world and ſin all the dayes of thy life, and if thou doſt repent of thy bargain, I will confeſs that I do deſerve thy curſes, and not thy prayers; thou ſhalt find, thou ſhalt find that his wayes are not ſtrowed with Thorns

and

and Thiſtels, as thou ſuppoſeſt, but with Odoriferent Roſes, and ſweet perfumes, as thou ſuppoſeſt not; keep, Ah keep faithfully thy Covenant with God, and he will give thee much more then thou art able to ask, then thou art able to think.

209. Conſider the ſervice thou ſhalt do for God, thou ſhalt by thy life (if Godly) perhaps bring home many to him, for thy Companions heretofore in ſin, will have more regard to thee, then unto others of the Godly, and will now conclude, that ſurely, Gods wayes are the moſt pleaſant and delightſome, ſeeing thou prefereſt them, and chooſeſt, and eſteemeſt, and praiſeſt them above and more, and beyond all the wayes of ſin; and this may cauſe them (perhaps to make a tryal) which if they do, there is hopes, for God will not be wanting on his part, to ſhew them mercy, if they deſire it, and ſeek it faithfully, with all their hearts.

210. If thou wilt then witneſs thy living, and being riſen with Chriſt, ſeek the things that are above, where Chriſt ſitteth at the right hand of God, ſet your affections on things above, not on things on the earth, let your hearts be where your treaſure is, for ye are dead, and your life is hid with Chriſt in God; put off, Ah put off the old man with all his deeds, and put on the new man which is renewed in knowledg, after the Image of him that Created him, and as the Elect of God, put on bowels

bowels of mercys, kindneſs, humbleneſs of mind, meekneſs, long ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye, and above all theſe things put on Charity, which is the bond of perfectneſs, and let the peace of God rule in your hearts, to the which alſo ye are called in one body, and be ye thankful, let the Word of Chriſt dwell in you richly, in all wiſdom, teaching and admoniſhing one another in *Pſalms*, and Hymns, and ſpiritual Songs, ſinging with grace in your hearts to the Lord, and whatſoever ye do in word and deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him, ſo then when Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory.

211. Theſe are, and I truſt through Gods free grace in Jeſus Chriſt, ſhall ever be the longings and deſires of the ſoul, of my ſoul, and the heart of my heart, for all you that ſhall read it, and for all the *Iſrael* of our God; and I hope, and ſhall pray the Lord, in the infinitneſſe of his goodneſſe to ſupply all my defects with the teachings and comforts of his own ſpirit, who is the only teacher, guider, leader and Comforter; Ah ſeek him then whil'ſt he may be found, and God I hope will give him thee.

212. Now the peace of God which paſſeth all under-

underſtanding, keep your hearts and minds in the knowledg and love of God; and of his Son Jeſus Chriſt our Lord, and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with you, and dwell in your hearts abundantly, to the praiſe and glory of his holy name, the good of others, and the comfort of your own ſouls. Now, henceforth, and for ever more, *Amen.*

213. I had much rather be the pooreſt in the world, even a *Job*, or a *Lazarus*, O Lord, for thy ſake, then the richeſt of the world, yea then to have all the world for my own ſake.

214. For I have all that I would have, when I have all that thou, O Lord, my God, wilt have me to have.

215. I eſteem all even as nothing at all, if it come not, O Lord, from thee (all.)

216. Alas, alas, what and how much nothing is this worlds all, if we have not Chriſts all, that is all Chriſt.

217. Let me then, O my ſweet Jeſus, have all that thou haſt, and I will not care whether I have any thing at all, of all that the world hath.

218. He that hath Chriſt for his Chriſt, is heir of all things, and ſure of all things, but he that hath him not, is heir of nothing, but what is worth nothing, and can be fitly compared to nothing, but to nothing, and therefore all that he is ſure of, is ſutely nothing, but a very nothing.

219. For

219. For what man hath to day, to morrow flyes away.

220. Ah Lord, my Lord, give me I moſt humbly beſeech thee, that which will endure for ever, and not that which periſheth ever.

221. That, O Lord that, which cannot be deſtroyed, and not that, O Lord, not that which will deſtroy me, unleſſe it be deſtroyed by thee.

222. Give me firſt, O Lord, give me firſt, a heart according to thine own heart, and then I am ſure I ſhall uſe the world, not as I would, but as thou wilt.

223. Were I as certain to goe to Hell, (which God forbid) as I am certain (through the merits of Jeſus Chriſt) to goe to Heaven, I would whil'ſt I ſhould be on earth, walk in the wayes to Heaven, and never goe out of them, till God had caſt me into Hell.

224. O Lord that knoweſt all things, thou knoweſt, O Lord God, thou knoweſt, how I love thy Lawes, and how I delight to walk in thy ways, and to keep thy Commandments with my whole heart faithfully, thou knoweſt, O Lord, is all the delight and joy of my heart, yea my hearts only joy and delight.

225. Bleſſed be God, though I have many years taſted, fed on, and lived in the pleaſures of ſin, and but few years in the ſweet delights and pleaſures of grace, yet I am well content, and willing to loſe,

loſe, to caſt off, and utterly, and for ever to forſake all ſins ſweets, for graces bitter, all ſins robes for graces raggs, and all ſins pleaſures and honour, for Chriſts diſhonour, for I am now henceforth reſolved to be Chriſts Servant ever, and ſins never; Ah never, never.

Prov. 30. 6. Add thou not unto his words, leſt he reprove thee, & thou be found a lyar.

226. Bleſſings are in the mouth, and they proceed from the heart of him that feareth the Lord.

227. But curſes come from him that knoweth him not.

228. He that is Wiſe in his own Conceit, is a Fool.

229. The Righteous man bleſſeth, and is never weary ſo doing; But the wicked curſeth, and is alwayes empty as Hell.

230. Shame ſhall fall on him that wiſheth miſchief to his Neighbour without a cauſe.

231. But glory and honour ſhall be the Portion of him that loveth him.

232. If thine Enemy ſin, rebuke him, but let not thy countenance goe along with him.

233. He that feareth the Lord, no evil ſhall befall him, for he is kept ſafe.

234. Wiſdome, glory, and honour, is the Portion of him that waiteth at his Gates.

235. Behold him that loveth the Lord, and thou ſhalt ſee all his works to proſper.

236. Regard

236. Regard not the evil of affliction on him that submitteth himself thereunto, for it shall prove the joy of his heart.

237. Gladnesse is alwayes in the heart of him that loveth Righteousnes, because he feareth alwayes.

238. As hony is to the tast, so is holines to him that loveth Righteousnes.

239. Dwell in peace, and Gods love shall abide with thee.

240. Be watchful over all thy ways, so shall all thy doings prosper.

241. Glad the heart of the mourner, and thou shalt anoynt him with sweet oyle.

242. Rejoyce thou in the day of affliction, and let thy heart be merry, for the Lord hath heard thy vows.

243. Give thy self up to learn his wisdome, and refuse not his teachings when they come upon thee.

244. Bind them upon thy shoulders, lean upon them with thy whole might, and they shall support thee.

245. Grieve not the spirit of thy God, who delighteth in thee.

246. Give thy heart to know him, so shalt thou be filled with his praises.

247. Learn his ways, and goe not out of his paths, for he delighteth to delight thee.

248. Ah love him with thy whole heart and mind, that all thy days may be the days of joy and gladneſſe.

249. Whereever the Lord is, there is bountyfulneſſe and peace that paſſeth all underſtanding.

250. Leane upon him, and he ſhall ſupport thee, give up all thine all, that is thy care unto him, and he ſhall provide for thee things that ſhall never fail.

251. He that hath him, hath life, and ſhall never ſee death.

252. Wilt thou be merry, give him thine heart, let him direct it, and follow him whereſoever he leadeth thee.

253. His wayes are wayes of pleaſure, and his paths bring home to live with himſelf.

254. Joy is in his Gates, and no mourners come nigh him.

255. He filleth the empty, he watereth the dry and thirſty ground, there is no want vvhere he raigneth.

256. Rejoyce then in the day of thy trouble, and let thy heart be merry, for he heareth all thy groanings, and will compaſſionate thy bewailings.

257. Let him alone, ſtrive not, for all thy doings without him are as the puff of a winde which is not ſeen.

258. He

258. He that ſubmitteth to his wayes, ſhall find his doings advantagious, for he knoweth of what we are made, and all things that come from him bring joy, where he is the giver.

259. His mercyes are as the Sun, they diſpel the Cloudes of afflictions, and warm the heart with the fire of love.

260. He can do what he liſteth, there is none can hold his ſtrong arme, but all muſt bend when he Commands.

261. Truſt then in the Lord, who is thy ſtrength, and in the holy one of *Iſrael*, who hath given himſelf to thee, and for thee, he will provide for thee, he will ſatisfie all the deſires of thy ſoul, and cauſe thy heart mightily to rejoyce in his goodneſs, and to triumph in all, and over all things that come upon thee, for the mouth of the Lord hath ſpoken it, and he will do it, according to the former promiſes of his holy Spirit made unto thee, in the day of thy ſtraights and wants.

262. Praiſe thou the Lord, for great is his goodneſs towards thee; and his loving kindneſs hath no end.

263. This is thy Portion from the Almighty, *Amen, Amen.*

264. Praiſe his holy name, live for ever in his love, dwell in peace.

265. O Lord, I know that thou heareſt not my Prayers for their worthineſs, but they are worthy becauſe thou heareſt them.

266. I am not worthy for any worthineſs that ſin me, but for thy worthineſs O my Jeſus, and my good God, that flows from thy exceeding bounty into me.

267. I know that thou doſt not love me, O Lord, for any lovelineſſe that is in me, or becauſe I love thee, but I love thee, O my Lord, who art my God, becauſe thou knoweſt me.

268. And becauſe that thou doſt love me now, I know that thou did'ſt love me ever, and therefore wilt love me ever, even unto the end, and yet I know well that there is, nor ſhall be no end of thy love, it is endleſs for ever, and for ever.

269. Thy love, O Lord, I know is like thy ſelf, nay thy love is thy ſelf, for thou art not only a loving God, but a God of love, and therefore thy love is as thy ſelf, had never beginning, nor ſhall never have end.

270. Ah bleſſed love that is thus durable, and unchangable, and happy, ye thrice happy, he that is thus beloved, being ſure to be beloved ever thus.

271. If a man or woman in the fleſh, hath unſpeakable joy, pleaſure, and delight, to be devorſt from one which they hate, beyond, and more then any thing, and are inſtead thereof, marryed unto one which they dearly love, yea which they love more dearly then any thing in the fleſh.

272. Ah what joyes, Ah what delights and raviſhing

raviſhing pleaſures ſhall they have, and have all they that ſhall be, and are devorſt from their old Husbands (ſin) whom they hate as the Devil, and fear, and fly from, as from Hell, and are marryed unto their new, new beloved Husband (Chriſt Jeſus) whom they love above, and more then all things, as their lives, as their ſouls, yea as their Heaven; for he is the life of their life, the ſoul of their ſoul, and the Heaven of their Heaven, being their ſoul and bodyes Eternal Everlaſting reſt, peace, portion, happineſs, felicity, and bleſſednesſe in Heaven, for,

273. There are no joyes like to ſpiritual joys, nor ſorrow like to the ſpiritual mans ſorrow, when he mourns under that intolerable burthen of ſin, for a wounded Conſcience who can bear.

274. The unregenerate man cannot love ſin, and hate grace, as the regenerate man loves grace and hates ſin, for he hath the love of God in him, his Image of holineſs & righteouſneſs is renewed in him day by day, he loves all his gifts and graces with his own love, perfectly, and ſo he hates all and every ſin in thought, word, and deed, which is in ſincerity.

275. The fleſhly Voluptuous man cannot love the pleaſures of the fleſh, as the ſpiritual man prizeth, and loves, and delights, and rejoyceth in the pleaſures of the ſpirit.

276. The Wicked cannot hate the Righteous,

and the juſt, ſo much, as the juſt and the Righteous love the wicked, though they deteſt, abhor, and hate all their ſins, for they know that a *Saul* to day, may be a *Paul* to morrow, *&c.* They cannot ſee the inſide of any, nor know their hearts, therefore they judge none but themſelves, knowing with what meaſure they mete, it ſhall be meaſured to them again, they alſo call to mind and remember what they were themſelves in time paſt, how they lived after the fleſh, and minded the things of the fleſh, *&c.* and that where ſin hath abounded, grace ſhall much more abound, that 'tis by free grace that we are ſaved, Eternal life is the gift of God through Jeſus Chriſt our Lord, and we are all unprofitable Servants, when we have done all.

277. Sin then is Oppoſite, Capital, and grand Enemy to holineſſe, as hatred is to love, as darkneſs is to light, as Hell is to Heaven, as the Devil is to God.

278. See then and conſider how they are oppoſite, and take notice of their contrary workings, and in the end, how, and by what means it is, that the good deſtroys the evil, and is the Conquerour, and the greateſt.

279. Sin is Eternal darkneſs and death, Holineſs is Eternal light, and life; ſin ſhuts Heavens Gates, and ſets wide open Hells; Holineſs ſhuts the Gates of Hell, and ſets wide open thoſe of Heaven; ſin wounds, holineſs heals; ſin caſts down

down to Hell, holyneſs raiſeth up to Heaven, ſin kills, holineſs cauſeth to live, the ſinner hates God, and all good, and moſt of all God, becauſe he is good, and becauſe he is God, yea becauſe he is ſuch a holy God as he is, and he would that he were not, that ſin might be, and might be free; but the Saint or Regenerate loves all good, and hates all evil, and loves moſt of all God, becauſe he is God, a holy and a juſt God, all good, yea becauſe he is ſuch a God as he is, and as well for that he puniſheth ſin with Eternal death, as becauſe he rewardeth holineſs with Eternal life, after he hath given it with his free grace of his free will, ſin ſhall be ever in Hell, as well as holineſs for ever in Heaven, the ſinner in Hell ſhall be deſpighted, becauſe he lives to ſin and cannot dye, nor flye from ſin, and becauſe that God lives and thus puniſheth him (with life) and will not ſuffer death to have power over him, he ſees death to fly from him, ye ſo far as it will never be nearer him then it is, ſo that he ſhall ever live thus; the Saints rejoyce to live becauſe they live in God, and for God, a Saint loves God, becauſe he hath thus rewarded him, by making him to live ſuch a life as this, that is to his praiſe, and becauſe God was ever thus, and ſhall be thus ever, he knoweth he ſhall be ever ſo alſo, death is fled from him, and ſhall be never nearer him then it is, he knoweth he ſhall ever live thus, that is be thus ever with God, in God,

and ſee him, and know him, as he is to be known and ſeen, which is to poſſeſſe him for ever, and for ever.

280. Thus then holineſſe, and ſin are Oppoſites, and Enemies, but holineſſe deſtroyes ſin, as light doth darkneſſe; this eternal darkneſſe of ſin, muſt vaniſh, when this eternal everlaſting light of holineſſe doth appear, thus is it conquered and overcome, becauſe holineſſe is from God, and ſin from the Devil, holineſſe from the Creator, ſin from the Creature, holineſſe had never beginning nor ſhall never have end; ſin had a beginning, and therefore not from the beginning; the Devil then brought ſin into the World, but God who is holineſſe, was ſo before time, before that ever the World, or the Devil was; ſin then is the leſſer being from the Creature, the worſer being from the Devil, holineſſe the greater, being from the Creator, the better being and proceeding from him that is all good, and giveth all good to all, to make them good all, yea all good as himſelf, for all the good that is in all the Creatures, in Heaven, and on earth, is from his good, he filleth them all, but emptyeth not himſelf at all, he is ſtill the ſame, ſtill full, yea ſo full ſtill, as he overfloweth ſtill into them from his own fullneſſe, ad they though filled full, yet do they ſtill receive from his fulneſſe, without having in them any emptineſſe, being alwaies full from the very beginning

beginning that they are with him, and yet are they continually receiving, as if they were as well emptyed, as filled; thus doth our good, gratious, loving, and merciful God, satisfie us, and resatiate us every moment, giving us what we ask not, what we want not, what we know not, and though he doth thus increase his blessings by blessing us, yet doth he not suffer them to decrease in us when given us, but we retain all, hold fast all, keep all, rejoyce in all, and give him glory for all, which is what he only requires; for this his continually giving of us all, even to give him continually for ever and ever, all glory, for his thus ever and for ever giving us all grace, perfect grace and glory, yea fulnesse of all perfect grace and glory.

281. As on Earth we delight to have much, so nothing more delights God than that we crave much, the more we ask, the more we are sure to have, and therefore doth he bid us to open our mouths wide, and then he promiseth to fill them, and the wider they are, the sooner they shall be filled; his waies, nor his thoughts, are not as ours, he is never weary giving, nor repenteth, importunate beggers are best welcome, and those that are not satisfied with a little, he takes pleasure to give them much; our dissatisfaction herein is his satisfaction; our covetings causeth his liberality, with our ambition to have all, and to be denyed nothing at all, he is right well pleased, and by

thus

thus exalting him as our chief and only good, doth he exalt us, and set us on such high mountains, that we can even see not only such a glory as is the glory of this World, and the old *Jerusalem*, but that of his Kingdom of Grace here, and Glory hereafter, the New *Jerusalem*, the City of our God, where he is sitting on his Throne of Majesty and great Glory, unvailing himself as it were, that we may behold him, and his unapproachable, transcendent, bright, glorious light of Glory.

282. I would be willingly barren, even of all Spiritual comforts, if thereby I might be made more able to bear fruit, to God, and for God; I would have no comfort nor delight, if thereby, as it were, I could and did more delight and comfort my God, that is, I would rather Joy God, than enjoy God, by knowing, or feeling; not that I could be content to know that I were without him, that he were not my God, God forbid, but I prefer him much before my own chief good of Joy, his glory being my only, yea all my Glory.

283. I would rather yea much rather, do Gods work here, and have no wages, than have wages here, and do no work.

284. I had rather, yea much rather, whilst here be alwaies working, than alwaies receiving wages, for this life of time, I know is appoynted for our working

working time, and our hereafter life of time, for our time of reciveing wages.

285. I would whilſt here be willing to ſpend all my time, to do all good, for I know, that all my hereafter time, ſhall be all ſpent in receiving all good.

286. I would willingly, moſt willingly, work Gods work alwaies while here, for that, Ah for that bleſſed wages, which I know I ſhall receive from him for ever hereafter, which is ſuch, and ſo great, as eye hath not ſeen, ear hath not heard, neither hath it ever entred into the heart of man at any time to conceive, I know that I ſhall enter not only into the joy of my Lord, but alſo into the Lord of my joy.

287. It is wages great enough, and good enough to be alwais doing thy great good work, O Great God.

288. I would willingly, Ah moſt willingly, ſerve the Lord moſt, and beſt of all men, if I could, and yet I deſire as much, and as willingly would, that every man might ſerve him more, and pleaſe him better.

289. Ah what delight is it to that ſoul, that delights his God, what joy doth it bring to that heart, that joyeth his God (that is) to rejoyce alwaies in him, for God much delighteth in thoſe, yea moſt of all, that make him their only delight.

290. Ah Lord, how unpleaſant are all other pleaſures, to thoſe that flow from thee, how emp-

ty,

ty, Ah how empty is all other fulneſſe, what poverty, Ah how beggarly a thing is all other riches, and how little, Ah how little joy doth that Soul take in all other things, that knoweth thee, and the Ocean of joy, yea fulneſſe of joy and bleſſednesſe that is, O Lord, in thee, and prepared by thee to rejoyce them, that thus wait at thy gates, and are hunger-ſtarved for want of it.

292. Who can, Ah who can meaſure the Heavens, ſpan the Earth, empty the Sea, count the Starrs, and the ſands of the Sea ſhore, (if not) who then can rightly ſpeak of, or tell the mercies of our God, who delighteth in mercy, yea whoſe mercies are far above all theſe, and all other his works.

291. How willingly, Ah how willingly would I forget my ſelf, to mind only my God, and to do all his mind, to fulfill all his will, and to rejoyce in all his doings, I would love my ſelf, my own ſelf no more, but only my God, my God only and ever adore, I would willingly deny my ſelf, that is my fleſh, all pleaſures, to pleaſe him, that hath rivers of pleaſures provided to pleaſe, fill, and ſatisfie me with, even ſuch as flow from his own right hand.

293. Ah Lord God, how much better is it to ſee thy ſweet, thy bleſſed, and moſt amiable face in thine Ordinances, and in duties, than the face of the moſt glorious Angel in glory.

294. Yea

294. Yea Lord, yea, thy back parts here I much prefer to ſee and behold than all their faces.

295. Surely a day, yea one hour of a day is to be preferred (of communion with thee) before the enjoyment of all things out of thee, all our dayes.

296. For in thee, O Lord, in thee, is all things, but out of thee is nothing deſirable.

297. All ſweets but thine, are bitter.

298. But O Lord, how ſavoury, yea how pleaſant and ſweet, are thy bitter, when thou ſeaſoneſt them with grace.

299. Thy Voyce rejoyceth, O Lord, more that Soul to whom it ſpeaketh peace, than all the joyes of the World can to any man, if he did alwaies and ever enjoy all their ſweets, and never enjoy any of their bitter.

300. Above all things, and more than all things, my ſoul deſireth thee, O Lord God, who art the Lord of all things.

301. Loving of God, is knowing of him, fearing of him is adoring of him, chooſing him, ſhews a delight in him, running after him, is prizing of him, ſeeking of him, ſhews our longing deſire for him, to hunger and thirſt for him, is imbracing of him, with eager covetings, to ſerve him is to honour him, to rejoyce in him is to glorifie him, to praiſe him is to magnifie him, and to worſhip him is to exalt him.

302. It

302. It is better and more profitable many times to be ſilent than to ſpeak, for the eagerneſſe of our deſires to ſpeak, takes away and hinders us from comprehending what we do hear, ſo as we conſider not what is ſpoken (ſo much) as what we deſire and would ſpeak.

303. But Ah how much better is it to hear the Spirit of God ſpeak to our hearts, than the ſpirit of man to our ears, or our ſelves to our ſelves, to conſult with the Spirit, and to talk with the Spirit, than with the fleſh, either our own or others, though they have the Letter, yea and the Spirit too.

304. For what we hear from God in the Spirit by meditation, is uſually engraven and written as it were with the pen of a diamond, on and in the heart, by the finger of God; but the words of men, are even as man, whoſe breath is in his noſtrils, ſoon blown out, ſoon put out, empryed, and brings forth nothing, comes to nothing (being a part) of that whole man (nothing) nothing man.

305. Ah Lord God, thou knoweſt how willingly I would be deaf, and not hear any of mans words, ſo I could, or were alwaies to hear thee, and dumb to, and not able to ſpeak to man, ſo I might, and were fit and able alwaies to ſpeak unto thee, I would willingly be blind to all things, and ſee nothing of all the things out of thee, ſo I could

could alwaies, Ah ſo I could alwaies ſee thee, I would willingly moſt willingly loſe all things, to have all thee, or to be all thine, enjoy nothing at all, but thee, O God in Chriſt, but thee, but thee, for enjoying thee I ſhall be compleat, and enjoy all things, for thou art all things deſireable, yea thou only art all my deſires, being all things.

306. The greateſt work we can do for God, I conceive, is, to deſtroy ſin, and to endeavour to extinguiſh it, and root it out of the greateſt ſinners, is the greateſt work, as it is greater glory to God, ſpeaking as men, to forgive many ſins, and great ones, than few, and ſmall ones, and when we are moſt tempted, or enticed, then to labour moſt to overcome them, in our ſelves, and in others; Ah then, then, the work is great and well wrought, and be ſure great ſhall be thy recompence of reward, if thou ſo liveſt, and acteſt; thine own heart is not able to conceive, be thou what thou wilt, how great thy wages ſhall be, even here.

307. But in Heaven we ſhall be filled with all joy, unſpeakable joy, fulneſſe of joy, and have no deſire for any other, for any more, than thoſe which we ſhall enjoy, and yet I conceive that every moment it ſhall increaſe, by and from the reflections on Gods moſt glorious and holy attributes, the Soul being not able to comprehend them all at once, and yet ſhe ſhall never at any time deſire more, nor conceive that more is

or

or can be than ſhe enjoyeth, we ſhall be alwaies ſo full of all, being filled with God, who is all, and therefore we cannot be capable of emptineſſe, or of any want, and ſo by conſequence of no deſire, ſuch is the Souls bleſſedneſſe, but how much more, thou only, O God, who art not only wiſe, but Wiſdom it ſelf knoweſt, and none elſe, doth, or can, being not able to comprehend thee, to receive thee, or to know thee, as thou truly art, being an inviſible and incomprehenſible Ocean, and Fountain of all good, bleſſedneſſe, felicity, peace, reſt, joy, eternity, and eternal happineſſe, thou only, O God, comprehendeſt all things, and haſt all things in thy ſelf, from thy ſelf, thy ſelf only, being all things, and yet both much more, and much above all things.

308. I would much rather think on nothing, then on any thing out of, or beſides God.

309. To think on nothing me thinks are good thoughts, in compariſon of any other thing, out of God, and beſides God.

310. Ah how ſweet are thoſe ſweets, not to think, that is, to reſolve and intend never to taſt more, of the bitter ſweets of ſin.

311. Ah how ſweet a thing is it not to ſin, though a man do elſe nothing, or nothing elſe, but to keep his thoughts from ſin.

312. Sinful thoughts are harſh, and hard thoughts, and cannot be ſavoured or digeſted, but

but by those that live in sinne, and sinne in them.

313. Feed me, O Lord, feed me continually with the breathings of thy Holy Spirit, which is the true bread and water of life, the heavenly Mannah which the Angels still feed on with joy and delight and are never weary, the blessed solace themselves with, but do not surfeit, the Saints here below continually hunger, thirst, gape, pant, and longa after, and cannot with any other thing or things, subject, or object, be fully satisfied.

314. To fare delitiously every day, is to feed on, and fill our hearts, thoughts, and affections, with the Love and kindnesse, or the loving kindnesse, of God in Christ.

315. To be arrayed gorgeously, and gloriously, is to be arrayed, with humble and low thoughts of our selves, esteeming our own righteousnesse, unrighteousnesse, and our very best bad enough to condemn us into Hell for ever, but to have high heavenly thoughts of the righteousnesse and merits of Jesus Christ, and that through his holiness, worhiness, and perfect obedience, we shall be made perfectly holy, and eternally happy.

316. To be right Honourable, and truly Honoured, is to be Gods children and servants, sons and daughters to him who is King of Kings, and Lord of Lords.

317. To have all things, is to have Jesus Christ, for our Jesus and for our Christ, get him,

Oh get him, and I am ſure thou wilt hereunto ſet thy ſeal.

318. Wilt thou live happy? live to him, and for him only.

319. Wilt thou dye willingly, dye firſt to ſin.

320. Wilt thou live eternally? live ſo then here as as Chriſt thy head and thy husband lived when he was in the fleſh, doing alwaies the will of God, his heavenly Father.

321. Wilt thou alwaies be comforted and rejoyce? make thy peace with thy God, and labour to maintain it.

322. For fear, or favour, to gain, or loſe, what thou haſt, or maieſt hope to have, have a ſpecial, care, and reſolve, that thou conſent not unto, connive at, or love the leaſt, or ſweeteſt ſin.

323. And if unhappily at any time thou doſt fall, lie not, Ah beware thou lie not willingly in it, but riſe quickly, and come out of it, by true, ſincere, unfained repentance, and waſh and bathe thy ſelf in tears of ſorrow, grief, and lamentation, but ſtill hope and truſt in the Lord, for he will fail thee never.

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1. ALL they that live holily live in God', and God that is all holineſſe lives in them, they dwell in him, and he in them, as ſin is Hell, is Devil, is both torment and tormentor, ſo holineſſe, is Heaven, is God, is both Comfort, and Comforter.

2. All that is good, is from God who is all good, only good, ever was, and ever ſhall be, all goodneſſe is from his goodneſſe, yea from his overflowing fulneſſe of goodneſſe, they are thus filled with all good.

3. And as light brings out of darkneſſe, diſpels it, vanquiſheth and overcomes it, ſo Gods Love which is holineſſe, delivers us from all ſin, diſpels, conquers, and overcomes it, brings us, Ah brings us for ever out of this Hell (ſin) into this (Heaven holineſſe) or Heavenly holineſſe.

4. Love from God is made perfect, that is ſincere, and this Love caſteth out and overcomes all fear, cauſeth true filial fear, which flows from true ſincere Love, yea from this Love, which is from Gods fear, or the fear of God, which is his Love.

5. Ah Lord, I moſt humbly beſeech thee in

Jeſus Chriſt, and for his ſake, never to take thy holy ſpirit from me, who is my light, my life, my joy, my rejoycing, my ſtrength, my hope, my faith, my confidence, and my aſſured aſſurance.

6. Thou teacheſt me, O Lord, all that I know, and thou knoweſt well that I deſire to know nothing but that, and what thou wilt, and doſt intend to teach me.

7. For to know any other thing, yea to know all other things, is even to know nothing, to this one thing, of knowing thee, and Jeſus Chriſt, whom thou haſt ſent, to know him not only to be a Jeſus and a Chriſt, but our Chriſt, and our Jeſus in the Miſtery, not in the Hiſtory, in the Spirit, not in the letter, not from notions, but from motions, living, walking, raygning, ruling, overcoming, bringing under, making ſubject, willingly, cheerfully, conſtantly, continually, throughly, ſeriouſly, faithfully, ardently, gladly, and preſervingly at all times, and in all places and things.

8. Ah how great a folly, yea what greater folly is there, then the wiſdome of men, and to learn only that which man can teach.

9. What, Ah what are all his words, but meer words, froth, ſcum, a ſcummy froth that is as ſoon dead as born, ſhort lived, quickly made, and quickly unmade, and its making is its deſtruction, it grows and withers together in growing, it is even as its maker, and it ſhews its maker (man) to be like

like it, that is a windy puff, as the puff of the wind, man, nothing man, but vanity, which is in it self worse then if it were not, then if it were nothing.

10. Mans greatness, power, strength, honour, beauty, wisdome, prudence, policy, what is it, but as himself, a vanishing vapour, having nothing certaine, but that all he hath is uncertaine, what ever he hath to day, of riches, honours, or pleasures, to morrow all may say him nay, and take themselves wings and flye away. and he himself (as the rich glutton) goe where he shall ever stay, and ever weep and waile this his very day, the day that ever these, or this was his.

11. Ah how much nothing then, is all things out of him, that is all things, even our God, the God and giver of all things.

12. Yet Lord I am content, and willing to, not to be any thing, yea to be any thing for thy sake.

13. O my soul, I charge thee henceforth, never to be afraid to loose what thou hast committed and given unto the Lord to keep for thee, fear not then neither to loose any thing that he hath given thee, and keeps for thee, which is thy faith, thy fear, thy love, thy joy, thy hope, thy peace, thy comfort, and thine assurance.

14. Fear not to loose thy confidence, obedience nor perseverance, for he that hath given thee this thine all, will so preserve and keep thee, that thou shalt never fall.

 15. Speak-

15. Speaking without feeling, is even as dry bones that have no taſt, reliſh, nor moiſture, that cannot nouriſh, nor do not any whit ſatisfie or pleaſe the ſpiritual appetite.

16. Me thinks to ſpeak, not what a man feels, or not to feel what he ſpeaks, is as if he did not ſpeak at all, nay me thinks he ſhould not ſpeak it, for it is words only, only meer words; true, we ſhall be judged and condemned too for words, but ſure I am, it muſt be works, not words ſhall juſtifie us, by faith we are ſaved; now faith without works is dead, 'tis not the knowing Servants, but the doing ones that ſhall receive the recompence of reward, and enter into the joy of their Lord, and ever poſſeſs the Lord of their joy, knowers and not doers ſhall be beaten with many ſtripes, bleſſed are they that have ſeen, and have believed, but more bleſſed are they that have not ſeen, and yet have believed.

17. The juſt ſhall live by faith, not the faith of words, to ſay only I believe in the Son of God, in Jeſus Chriſt whom he hath ſent, but of works, to ſhew that he did believe, by doing the works were Commanded him to do, which is to fear God, and keep his Commandements.

18. But to feel what a man ſpeaks, and to ſpeak that only which he feels, is not words only, but works alſo, yea the work of Gods ſpirit, for its the ſpirits work thus to work, to work his will and his work

work on our hearts, and to cauſe us to feel, that is to know, that he works for us, and in us, and will never leave thus working, till he hath wrought out our Salvation, that is, till he hath ſanctified us throughout in ſpirit, ſoul and body, and prepared and fitted us for Heaven, as Heaven is fitted and prepared for us.

19. Ah how great a folly is it to priſe any other wiſdome, or to account any other thing wiſdome, then this one thing, feelingly to know, and to know feelingly in truth, and ſincerity, that Jeſus is the Chriſt, our Chriſt and our Jeſus, to anoynt us, and to ſanctifie and ſave us, to be unto us Wiſdome, Righteouſneſſe, Juſtification, and Redemption.

20. O my ſoul, my ſoul, flye from all other knowledg that hinders this, as from madneſs and folly, as from mad folly, and fooliſh madneſs, brutiſhneſs and ſtupidity, and chooſe to learn, and learn to chooſe this one thing needfull, that is to know Jeſus Chriſt, and him Crucified for thee, for thee my ſoul and body in thy place and ſtead, not with the knowledg of the letter, but of the ſpirit, for thus to know him is life, yea life Eternal, Eternal and Everlaſting life.

21. How willing, Ah how willing is that ſoul that receives any thing from God, to lay it out for him, that is, to give it unto others; he would indeed be alwayes receiving, and God and his own

heart only knows how willing he is to be alwayes giving, even as if he desired and begged for others, and not for himself, and as its freely given him, so doth he freely, or would if he could freely give it unto others; he will not, Ah he will not, he cannot consent to napkin it up, or hide it, he would be thus rich, and wise, and honourable, but it is to do good works, as it were to make others such, when others are what they should be, he praiseth God much on their behalf, and rejoyceth with unspeakable joy, for the glory of God is his only rejoycing, he minds in some manner, yea and often too, more others welfare then his own, because it seems to him that he cannot alone do what he would have done for his God; therefore as soon as he receives this Heavenly treasure, he desires to shew himself to be the Treasurer of Heaven, to distribute it unto those that want, that lack it, that are hunger starved, and when he meets with such, and perceives and finds that they feed heartily, and savour it, Ah how doth he bless God for thus blessing him, and then, for thus using him as an instrument, as his hand, and mouth, as it were to give unto them, and to help their infirmityes; but he gives it not as his own, but as his Masters goods, for he chargeth them strictly to account themselves Debtors to his Lord, not to him, for he alwayes to all, acknowledgeth to have nothing but what he hath received; he will by no means

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hide his light under a buſhel, but puts it on a Candleſtick that it may be ſeen, his only ambition is ſo to traffick with it, that it may redound to his Maſters profit and advantage (that being) he is certaine he ſhall ever have a well being, that is, be received into, and ever to abide in the joy of his Lord, yea into the Lord of his joy.

22. Ah Lord empty my ſelf, of my ſelf, my heart of my own heart, my affections of my own affections, my thoughts of all my own thoughts, that I may be filled with thee, who filleſt all Creatures with all the good things they enjoy; be thou, O Lord, be thou all my all, all my honour, wiſdome, ſtrength, riches, pleaſures, life, contentment, and happy dayes; for even then when I have all things, and have thee not, thou knoweſt, O Lord, that I have nothing, for that I eſteem them all, even nothing at all, but when I have thee, Ah when I have thee, I have all things that I would have, that my ſoul deſireth, or can ask, or crave.

23. Give me but thy ſelf, O Lord, O Lord give me but thy ſelf, and then give me what thou wilt to do, to be, or to ſuffer for thee; I accept, Ah I moſt willingly accept of it, and promiſe for ever obedience unto it.

24. Though I am unable, unfit, and cannot do what I would do, yet moſt willingly I would, and moſt unfainedly I do deſire to do what I ſhould do.

25. O

25. O Lord, I know that thou knoweſt all things, and therefore I know that thou knoweſt how willingly I would, and how much I deſire to give thee all my life, all my labour, and all my love.

26. For there is no other thing lovely, or deſerves to have our loves, but that one thing, thy Love, O God, O God thy Love, thy Love.

27. Ah what is all mans teachings, and mans doings to that, O God, which by thy ſpirit thou teacheſt us to know, and inableſt us to do.

28. If it be ſo ſweet, Ah if it be ſo ſweet a thing to think of God and his wayes here on earth in the fleſh, ſo that all earthly ſweets, or earths ſweets are made bitter by it, unſavory, and unwholſome; Ah how wholſome, ſavory, and ſweet is it to walk, O Lord, in all thy wayes, to do all thy will, and to enjoy thy ſelf, all as thou art in Heaven, where thinking thoughts, hoping deſires, and believing joyes, ſhall be turned into poſſeſſing truths, even true poſſeſſion of all that ever we believed, deſired, hoped or thought on, yea it ſhall far ſurpaſs all the imaginations of our hearts, of our deſires, or hopes, being infinite and incomprehenſible, as well as Everlaſting and Eternal.

29. And when, O God, thou haſt thus filled us here, thou doſt at times ſeem to us to be as the ebbing Sea, goe back again, but that we may not remaine comfortleſſe, thou comeſt again unto us, into

into us, even as the flood, yea as the full Sea, to ſhew us, witneſs to us, and aſſure us, that there is no want, decreaſe, nor diminiſhing in thee, but that thou art ſtill the ſame, full of bounty, goodneſs, love, and willingneſs, to do us all good, much above what we can ask, or think.

30. There is, Ah there is a moſt bleſſed Heaven to be had on this ſide Heaven, even whilſt we are on earth, which is an aſſurance certain, or a certain and a ſure aſſurance, of that Heaven of Heaven in Heaven, and this ſome have alwayes within them, at all times and places, they enjoy this unſpeakable joy, but more fully, ſweetly, and particularly, at ſome times, when they have a near Converſe and Communion with God, then are they as it were wrapt up in God, and clothed with him, and filled with him, & made meete and fitted by him, then Ah then do they ſing new ſongs of deliverance, rejoycing with unſpeakable joy, that they are thus made free.

31. That high Heaven above, is to be had here below, and we have it, when though we are high in God, yet we are low in our ſelves, though we have our hearts high, living in that Heaven above, above all things here below, yet our affections, eſteem and deſire are alwayes weak, dull, and low, to all theſe things here below, yea much lower then the loweſt of things.

32. Ah did but our hearts well conſider what is

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in Gods heart to give us, and to do for us, ſurely we ſhould and we would do no other thing then wait upon him continually, to heir what he would ſay unto us, and do for us, which would bring us more joy, joy us more then our hearts are able to hold, then we are any of us able to think, or to conceive.

33. O Lord, thou knoweſt that I would not have all that I would have, but the heart of my deſires, yea the deſires of my heart are to have only, only to have that which is in thy heart to have me to have.

34. Let, O Lord, I humbly beſeech thee, my thoughts, heart, and affections, be alwayes loaden with the loaves of thy love.

35. Let my ſoul alwayes be reſatiated with thy love and kindneſſe, even with thy loving kindneſſe O Lord.

36. O God in Jeſus Chriſt, let thy former mercyes alwayes glad my heart, when it ſhall either droop, or faint, I moſt humbly beſeech thee.

37. Let me not, Ah let me not wander from thee, nor thy precepts, O Lord, who keepeſt this cloſe unto me.

38. Let thy Commandements be as a Chaine of Gold about my neck, and as Bracelets of Pearls on my arms.

39. Let, O Lord God, thy whole law, which is holy, be written on my heart with the finger of

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thy holy and bleſſed ſpirit, and grant through thy grace, love and mercy in Jeſus Chriſt, that I may never depart from them, but alwayes and ever delight in them, much more then on my daily food, which thou haſt appointed and ordained to feed this temporal life.

40. Let thy word, O God, be as, yea be the hony comb, to the ſpiritual taſt of my ſoul, and reſatiate and ſolace it as with marrow and fatneſs, and comfort and glad it, as wine on the lees, yea as wine well refined on the Lees.

41. Ah Lord God, cauſe my ſoul alwayes feelingly and rejoycingly to ſay, I have none in Heaven but thee, nor on all the earth in compariſon of thee, my Jeſus, and my Chriſt, and let the Corne, Wine, and Oyle, which are the riches, honours, and pleaſures of the world, be as durt, dung, and droſs in compariſon of it.

42. Ah Lord God, what is man, ſinful man, wretched, blind, deſpicable poor man, that thou art thus mindful of him, and the Son of man that thou ſhould'ſt thus regard him, delight in him, and ſet thy heart upon him, to do him good, yea to do him all the good that is in thy heart, and to make him, that is his heart according to thine own heart.

43. Ah wonder of Wonders, that ſuch a God ſhould thus condeſcend to love ſuch a man, nothing man, man that is nothing, but evil, all evil, yea and

and continually all evil, for there is none good but thee O God, O none, no not one.

44. Bow down, O Lord, bow down my heart unto the obedience of thy Laws, and lift it up to rejoyce in the obedience of thy Commandments, to keep them, and do them, for in the keeping of them there is life, yea eternal and everlasting life.

45. Banish O Lord, I most humbly and earnestly beseech thee, out of my heart, and thoughts, the love, and the liking, unto any other Love, besides thee, and thy Love.

46. And grant that with the heart of my heart, I may serve thee in truth of heart unfainedly all the daies and moments of my life, that I may long after no other thing, and that thy fear may be my daily food.

47. Ah Lord, I humbly beseech thee to give out thy self unto me; that I may give up my self unto thee.

48. Give, O Lord, give thy self unto me, that I may for ever give my self to thee, to live ever to thee, and for thee, as I desire ever to live in thee, and with thee.

49. Thou knowest, O Lord my God, that I desire not what I do desire, unless it be conformable to thy desires; so that my desires are not mine, but thine, not mine own, but thine own, yea thine all, all thine.

50. I

50. I would not have, O Lord God, thou knoweſt right well what I would have, but what I ſhould, that what thou wilt have me to have, what thou haſt appointed me to have, Ah let me have that only, that all, all that.

51. I know that all that thou giveſt us, whether graces or gifts, thou wilt have an account of, we ſhall account with thee for.

52. Ah let me no longer, nor no more have this woe and grief of heart, to have received much and done little, and to ask much for my ſelf, but to do little, Ah little for thee.

53. Suffer me not, O Lord, never to think or do that in ſecret, which I would not, which I ſhould not do openly, and let me, O Lord, Ah let me much more fear thine all ſeeing eies, than all the ſeeing eies of Angels and men.

54. How we are to deſire and believe that we receive the Lord, in the Sacrament of his bleſſed Supper, and the aſſurance thereof, to our Souls, to comfort glad and rejoyce them.

55. Ah Lord God, as for me, as for me, Ah Lord God, the food my Soul deſireth at thy Table, and Supper, that which reſatiateth, feedeth, fileth, and refreſheth it, is the ſweet breath, and moſt divine, and delitious breathings of thy divine and moſt holy Spirit into my heart, and ſoul, and all the affections and faculties thereof, to warm and heat them; to aſcertain and aſſure my heart

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of thy Love and living in it, which thou doſt, O Lord, by ſanctifying it, the will the mind, the memory, the deſires, and all the affections and faculties thereof, and by making it, and them more, not only to deſire, but to perceive, ſee, feel, and certainly to know its growth, and growing more and more, in conformity and likeneſſe to thee, O God, in Chriſt, by loving, delighting, chooſing, imbraceing, and rejoyci g, in thy Laws, waies, word, will, and Commandments; I do not, bleſſed O Lord, be thy name, as do the Papiſts, ſuppoſe, or believe, that I eat thy fleſh and drink thy blood, as thou wert when thou wert here on Earth, in the fleſh, on the Croſſe; for I know that the Spirit muſt be fed with ſpiritual food ſpiritually, the food of the body cannot reſatiate, or ſatisfie the Soul, and that Soul that hath thus taſted, and fed on thee Spiritually, will aſſuredly hunger for this bleſſed heavenly food, of thy holy, heavenly, bleſſed, moſt bleſſed Spirit, even for the breathings of this thy Spirit, for the joyes and raviſhments which they enjoy that enjoy, and are filled with this this Spirit; for the peace, tranquility, ſerenity, and comfort of thy Spirit, for the life and living of thy Spirit, to pleaſe, delight, fill full, ſatisfie, and reſatiate the appetite of the Soul, even as the body hungreth, and deſireth, rejoyceth and delighteth in food to pleaſe its fleſhly appetite, what if we could or did, O Lord, eat

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thy very body and blood, that would not fill or feed our Souls, which are not fed with meat and drink corporally, but ſpiritually, and what matters it, O Lord, as for me, I care not, what I eat or drink, as to the outward man, ſo I may eat and drink by faith in the Spirit, and my inward man may be filled with the Spirit, whether the body live or dye, as for the bodies ſake, I care not, though the body be hunger ſtarved, it ſhall, for, ſure I am, it will, be well content, if the Spirit be thus fed, and filled with the preſence, breathings, and Communion of thy Spirit, tis not, Ah Lord, tis not, thou well knoweſt, the Quails and Mannah from Heaven, nor thy body and blood corporally, but ſpiritually, that my Soul longeth for, and my heart deſireth and panteth after, ſo that it even faintech for lack of it, Ah give me that or elſe I dye, I dye indeed, corporally, ſpiritually, and eternally, from which deaths, O Lord, by thine own death, I truſt, I hope, I believe, and am confidently aſſured, that thou haſt delivered me, and wilt deliver me, by giving me this Heavenly food of thy holy Spirit, to live in thee, for thee, and to thee, here by grace and hereafter in glory, this is my belief, O Lord increaſe my Faith, ſtrengthen it, and comfort it more, and more, by thine own Spirits living, raigning, and ruling in my heart, by cauſing it willingly, cheerfully, and perſeveringly, to walk in thy waies, doing thy

will, with sincerity, integrity, and uprightnesse, in thought word and deed, both towards thee, and towards all men, for ever, and for ever.

56. He that maketh wagers, usually coveteth, if not alwaies, therefore surely its best to forbear.

57. Ah Lord, keep me from coveting any other thing than thy self, and thy holy and blessed Spirit, to teach me, lead me, direct me, guide and govern me, my heart, and affections, to walk in all thy holy waies, and to keep all thy Commandments all my daies.

58. For worldly covetings after the things of this World, keep our thoughts, hearts, memories, and affections, from seeking (with coveting desires) the things of Heaven, or Heavenly things.

59. *Let me covet thee O Lord, ever ever,*
But all things, or any thing out of thee never.

60. Let my Love be to love thee, my delight to delight thee, my care, O Lord, let it be to please thee, my groanings to go after thee in thy wayes, and let all my joyes be to rejoyce in thee and thy praise, and to praise thee, O Lord, my Lord alwies alwies.

61. *Ah suffer me not in other to spend my daies,*
But thus uprightly to walk in all thy waies.

62. Covetings for the World, makes the affections of the heart to affect the World; but covetings for and after Heaven, makes the heart and

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all the affections thereof, to affect Heaven, and the things in Heaven, with a heavenly heart.

63. Covetings for the World, makes the heart earthly; but covetings for Heaven, makes the heart heavenly.

64. Covetings after God, makes the heart Godlike, according to his heart; Covetings after any thing out of God, or besides God, makes the heart ungodly, that is ungodlike, and contrary to his heart.

65. Covetings after the flesh, makes the heart fleshly; or a heart in the flesh; Covetings after the Spirit, makes the heart spiritual; yea a heart living in Gods Spirit.

66. I suppose that if a man love at times unlawfully, lusting after strange flesh, only with the flesh; that is, desires and would their Loves with the flesh, but not with the will, and mind, which is the heart, though the flesh saith yea, and yields, if the Spirit saith nay and yields not, and doth much more ardently, and vehemently desire, and would not their Loves, then the flesh doth and would their Loves, and the Spirit, that is their inward man, would much rather have the hatred, than their loves, and hath sincere hatred and dislike to this Love by the flesh, faithfully, truly, ardently, and continually; It is not he that sins, but sin that dwelleth in him; for though with his flesh he serve the Law of sin, please the flesh,

yet he hates, deteſts, and abhors the evil which he doth, and with his mind he ſerves the Law of God, Gods Law is written in his heart, and remains engraven ſtill in the inner man, on all his affections.

67. As to me, I willingly moſt willingly would, if it might be, love none but my God alone.

68. True Lord, true it is, the outward man, that is the fleſh, deſireth and delighteth in the things of the fleſh, becauſe it is fleſhly; as the inner man, the heart of the ſoul, and the ſoul of the heart, and all the faculties thereof, delighteth and rejoyceth in the things of the Spirit, becauſe it is ſpiritual.

69. I have no Heaven here Lord, becauſe my Heaven is in thee; And yet I have a Heaven Lord here, becauſe thou that art Heaven, art here, and in me.

70. Above all keepings, keep O Lord, O Lord keep my heart, my poor heart from ſin, from chooſing, delighting, approving, countenancing, or maintaining ſin.

71. But this is not all, no Lord no, thou knoweſt, its to be thy ſervant, to work thy work, to do thy will; not for my ſelf, as for thy ſelf; not for my praiſe, applauſe, or honour, but for thine; for I could not be ſatisfied, though I had all I would have, unleſſe I do all that for which thou haſt created me, and appointed me to do.

72. 'Tis

72. 'Tis not, Ah 'tis not, the Corn Wine and Oyl of the World, the honours, riches, and pleasures thereof; 'tis not the honey of Earth, but heavens honey, that my Soul desireth to taste and ever to feed upon.

73. If I had and were ever sure to have, all the satisfaction that ever Creature had, and I had thee not, O my God, for my Portion, as I firmly believe I have, I should and would account my self, of all men on Earth the most miserableſt.

74. I would not give the part and Portion, that I have at present in my God, for all this Worlds good, for all its honours, riches, and pleasures.

75. Ah Lord! how much nothing doth all things seem to be, when compared to thee.

76. Faith, hope, and Love in thee, and for thee, O Lord, is more worth, than all things else that can be given, that is not of thee.

77. Who is able or can expresse the satisfactions of that Soul, unto whom thou hast given Love, cordial, faithful, sincere and persevering Love, to love thee.

78. Ah how sweet a thing is it to serve the Lord? Ah how pleasant and delightsome, to walk alwaies in all his wayes, and to do all his will willingly.

79. Ah Lord, my only grief and trouble is, because I keep not thy Laws, and for that I have not regard to thy Commandments, as I would.

80. Ah that I were even as a barren wilderneſſe to bear no fruit for my ſelf, and as a dry Spring to give no refreſhment to my ſelf, to my own ſelf, that is my fleſh. Ah that I were as it were, liveleſſe, and loveleſſe, to my ſelf, that I might only live to love and adore thee, my God, my God.

81. What is my life, or my ſelf, if it be not ſpent for thee, and what are all my daies? if I walk not only, and altogether, that is, alwaies in all thy wayes.

82. Were it not, and would it not be much better for me, that I were not, and that I never had been? if I be not, O Lord thine, and if I live not to thee, and for thee, to thy praiſe, and for thine honour and glory.

83. Beautiful are all thy waies, O God, they are moſt, yea they are only deſirable.

84. He that walketh in them without wavering, turning aſide, or going aſtray, ſhall aſſuredly at laſt come to his journeys end, to his long home, to that Harbour and Haven of reſt, happineſſe, eternal felicity and bleſſedneſſe.

85. To think on any thing out of, or beſides God, brings no true ſolace, joy, favour, or content.

86. But to think on him as we ought, how eaſily and quietly doth it diſpel all other thoughts, making us to ſee them as they are, naked, empty, nothing.

87. Thoughts

87. Thoughts on God fill the ſoul with joy, delight, and pleaſure, above, and, as it were, even beyond end and meaſure.

88. Good thoughts if they did no other good than keep out evill thoughts, were they, are they not to be accounted, prized, and valued as a great good.

89. Thy preſence, O Lord, at all times filleth me with all delights and pleaſures, and thy abſence emptyeth me even of all.

90. When I have thee, O Lord, I have all I would have: Ah, but when I want thee, I want all, even all that my ſoul deſireth, that it doth love or crave.

91. As I have, and according as I have thee, O Lord God, ſo are my Joyes, and according as I want thee ſo are my ſorrows and grief.

92. Thy drawing near doth not only comfort me and ſatisfie me, but alſo raviſh me: But at thy departure or abſence, ah Lord, thou knowſt, thou knowſt, how my heart quaketh, trembleth, and is full of doubts, cares, and fears.

93. I cannot, O Lord, thou knowſt I cannot live without the preſence of thy Holy Spirit, who is my only comfort and comforter, for when I want thee, O Lord, I want all my good things, yea, I account nothing good.

94. It is not the world that I long for, or care for; is is not, O Lord, the nether, but the upper

ſprings, not the left-hand mercies, but the right-hand, not the footſtool, but the Throne favours, that I eſteem favours and mercies indeed.

95. O Lord, my Lord and my God, do thou, I beſeech thee, ſo poſſeſs my heart, that I man only be poſſeſt with thee.

96. O Lord, be thou pleaſed ſo to live in me, that I may only and alwaies live to thee, and for thee.

97. Give, O Lord, give ſo thy ſelf to me, as I may give my ſelf to thee.

98. When I want thee, my God, who art my all, and my only good, I want all, even all. But when I have thee, O Lord, thou knowſt my heart ſaith, it hath all, it hath all I would have, all that it doth think on, or deſire, or crave.

99. *How much nothing, O Lord, is all other things to thee:*
And how much above all things, O Lord, art thou to me?

100. Give me then thy ſelf, O Lord, my Lord, and I will alwaies chearfully ſay, I have all, and that I deſire nothing elſe at all; but unleſs thou doſt, O Lord my God, give me thy ſelf, thy only and thy very very ſelf, thou knowſt that all things ſeem to me, and are eſteemed by me, even as nothing, as dirt, as dung, as droſs.

101. Thou knoweſt, O God, my God, that I cannot live without thee, and I deſire only to live,

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to live in thee, to thee, and for thee.

102. Ah that I were dead to all things, and all things dead to me, that I might only be alive to thee.

103. Oh that all things would take themſelves wings and fly from me, that I might not be kept back from flying up to thee, my God, my God.

104. In thee, O Lord, there is true reſt, a reſt of peace in truth; but out of thee, O God, there is no reſt for the ſole of the foot of my ſoul.

105. *I cannot reſt but on thy breaſt,*
I cannot live but in thy Love,
I cannot walk but in thy way,
I cannot joy but in thy day.
I cannot run but unto thee,
I cannot ſee but only thee;
I cannot joy but in thy Love,
I am not well but when above.
O God, my God, take me to thee,
That no other I ever ſee;
For ſeeing thee I ſee that all,
That ever was, and ever ſhall;
That Glorious Sun, that bleſſed light,
That ſhews to go by day and night;
That giveth all things unto all
That ever were, and ever ſhall.
To thee, O God, and thy Great Name,
Be ever praiſe, laud, and great fame;

From

From this time forth for ever more,
Thy self, thy love, I will adore.

106. How sweet, O God, Oh God how sweet are thy Sweets?

107. Oh happy condition to enjoy thee, O God, whatever my condition be.

108. O heavenly heart that is alwaies in heaven, meditating on thee, God, the heaven of heaven, in heaven.

109. Oh happy he that hath alwaies heaven in his mind; that minds only heaven, and the things that are in heaven.

110. Such, ah such a heart, O Lord, who art the Lord of heaven and earth, give me, that my heart may be according to thine own heart; yea, that my heart may be in thine, and thine in mine, that thou maiest, O Lord God, so empty thy self into me, that I may for ever and for ever be emptied into thee, and filled by thee, with thee.

111. O Ocean of all goodness, continue to shower into me the abundant showers, yea, floods of thine infinite good, even as thou hast heretofore, many, many, ah many times done, that I may rejoyce and be glad in them, as well when I have them not, and feel them not, as when I feel I have them.

112. Ah Lord, my Soveraign Lord and God, my Superious and Supream good, the good that is only able to glad me, and to make me rejoyce; fill

fill me, ah fill me, O Lord, with these goods, and good things that flow out continually from thee that I may see thy goodness, thy beauty, and thy glory, as in thy Sanctuary.

113. Ah the true satisfactory soul-ravishing Joys to enjoy thee, O God, and those Joyes that thou giveſt; away, away far from me all earthly Joyes, earths Joyes, for ye are but earth, and therefore no Joyes, but even false Joyes, and fooliſh, yea, very fooliſh toyes.

114, O my ſoul, my ſoul, awake, awake, and ſee them, their deformity, their uglineſs, their dung, and dunghil likeneſs to thoſe ſavoury, ſweet, pleaſant, and delightſome pleaſures that thou giveſt out of the Garden, the Orchard, and the Fountain of pleaſures that are in thy Palaces.

115. Ah how doth that heart leap and rejoyce when it enjoyes thee, O God, wholly, when it enjoys thee only; how willing, ah how willing is it to be divorced, ſeparated, and baniſhed from all things, whatever, that are out of thee, and beſides thee.

116. And how unwilling is it, ah how unwilling that the World, & the things of the World, ſhould have again re-entrance there where thou, Lord, haſt been, for it cooleth that warmth, it freezeth that heat, it quencheth that fire, it puts out thoſe flames that did ſo warm, heat, burn and flame in the heart, that it now (as the fire under aſhes)

and

and as the flame in the ſmoak, it is not diſcernable.

117. How, ah how is the heart, by the World, and the things of the World, carted, as it were, away, and drawn by great force from thee O God, and thy good: From feaſting at thy Table of dainties, to take, and taſte, and feed on thoſe dirtie, hoggiſh, bruitiſh, earthly husks, or earths husks, which cannot ſolace nor ſatisfie it for a moment with any true delight of taſte, or enjoyment.

118. How lazie, fluggiſh, cold, faint, feeble, and weary is the heart when it is taken of from enjoying thee, O God, who art its all, even all its Joy.

119. When it muſt, ah when it muſt again leave heaven (as it were) and the delicacies thereof, of liberty, freedom, peace, reſt, joy, riches, honours, and pleaſures, and come down from thence, and dig and delve, hew wood, and draw water, be a ſlave, as it were, to its worſt and moſt cruelleſt Enemie, at leaſt not to be altogether free, and therefore unquiet, reſtleſs, ſad, poor, contemptible, and full of grief.

120. How doth, ah how doth that heart that truly enjoys thee, O God, with *Jacob*, ſay trulie, feelinglie, knowinglie and certainlie, that it hath all, even all honours, riches, and pleaſures, that are to be had on earth, or in heaven?

121. How

121. How, ah how do ſuch ſpurn away, kick at, and fly from all other things, as if they had poyſon in the head, and a ſting in the tayl, even as from monſters that have no mercy?

122. Such, ah ſuch a heart cannot, no, no, it cannot ſatisfie it ſelf with theſe ſatisfying ſatisfactions, unleſs he be, ah unleſs he be alwaies, as it were, drowned in them, and ſwallowed up into them; and becauſe he cannot contain them, therefore, ah therefore he deſires to be contained by them.

123. How willingly, ah how willingly would ſuch a one be poor in the world to have and poſſeſs theſe? Ah theſe true, indeed, true riches, and to live ever in diſgrace to be thus graced, and to be made lower than the loweſt of men: To be thus high and lifted up above all theſe high low things here below; how willingly, ah how willingly would he ſtill live in contempt, and be floured, derided, ſcorned and ſcoft at among and by men, to be thus honoured by God, and honourable among the bleſſed; How willingly, ah how willingly would he be ever baniſhed from earths home, to be thus brought home to enjoy what is at home in heaven, and to feed on the unpleaſant, ſower bitters of loſſes, croſſes, and afflictions; to drink only of theſe ſweet pleaſant ſtreams, and riyers of pleaſures that flow continually and abundantly from Gods right hand.

124. This,

124. This, Ah this is to be brought out of *Egypt*, and over the red Sea, and from his weary and long journeying in the wilderneſs, to inherit a quiet and peaceable poſſeſſion, in that true Heavenly Celeſtial *Canaan*, flowing alwayes with Milk and Hony, for here, even here in the fleſh, on earth, he enjoys ſuch and ſo many joyes, as far exceed all that ever he did, or could ask, that ever he did or could think.

125. Ah Lord, rich in mercy, love, bounty, and great in goodneſſe; above, Ah much much above all that can be conceived or ſpoken, by men or Angels ſet before me; Ah ſet before me alwayes on the one hand my unkindneſſe, my ſins, my blackneſſe, foulneſſe, uncleanneſſe, uglineſſe and deformity, as I am in my ſelf, from my ſelf, that I may loath, deteſt, and abhor them, and my ſelf for them, and becauſe of them, that I may be driven, drawn, and whipt away from them, to thee, to have them to love thee, to deteſt them to adore thee, and on the other hand, O God, my God, I may alwayes openly, and plainly ſee thy love and kindneſſe, yea loving kindneſſe, mercy, goodneſſe, gentleneſſe, patience, and forbearance, that thereby and therewith, I may be enticed, allured, tyed, knit, glued, faſtned, ſwallowed up, and involv'd in thee O God, my God, ſo as I may never more be devorſt, parted or ſeperated from thee, nor thy ways, but may long for to enjoy thy moſt ſweet and only

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ly ſweet, and ſoul ſatisfying preſence, and Communion all my days, for without thee, and out of thee, all things is even nothing, but with thee enjoying thee, we have all things, and want nothing, and do care for nothing elſe, nor ask, nor deſire nothing. Ah nothing elſe, may cannot think of any thing elſe.

126. Bleſſe, Ah bleſſe me then, O Lord, my Lord, and my God, who art the God and Father of *Abraham*, of *Iſaac*, of *Jacob*, and of all the bleſſed, who bleſſeſt all that are bleſſed, bleſſe, O Lord, bleſſe I moſt humbly beſeech thee in Jeſus Chriſt all my weak, fraile, and unworthy prayers, praiſes, deſires and actions, make them a bleſſing ſo unto me, as that thou mayeſt delight to bleſſe me more and more, not for the ſatisfying of the fleſh, but of the ſpirit, not of the body only, but of the ſoul alſo, not only the outward, but the inward, Ah the inward, the inward man, let me be ſo bleſſed in ſoul and body, as that both ſoul and body may ever bleſſe and praiſe thee, in life, in death, and after death, *Amen*, *Amen*.

127. Ah Lord, let me alwayes live in thee, move by thee, and have all my being from thee, that is, be all, alwayes, in all places and things for thee.

128. Let, Ah let the world, and the things of the world ſeem to be as they are, Vanity and Vexation of ſpirit unto me.

129. Let

129. Let me delight in thee, O God, only in thee alone.

130. Let me always ſo live, as I may be alwayes be ready to dye, that whenſoever I dye, I may be ſure alwayes to live, that is to live Eternally.

131. *In Heaven, O Lord, where thou doſt raigne.*
Where is no grief, no loſſe, but gaine.

132. When that the heart is, as it were in God, or God in the heart, ſo that the mind doth only minde him. Ah how unwilling is it to minde the world, or any thing in the world of the world, and how willing, Ah how willing to unmind it altogether, and to forget it for ever, even for ever, and for ever, how ſweetly, Ah how ſweetly doth it paſs the time away, when all its facultyes are imployed and feaſted in the contemplation of God, his love, goodneſs, greatneſs, mercy, truth, wiſdome, and Eternity; how willingly, Ah how willingly doth it ſhake off, put away, divorce, and ſeparate it ſelf from all things of theſe things here below, and doth the ſoul of the heart rejoyce, when it is not moleſted with perturbations, it doth at ſuch a time as this forget theſe low things, even all theſe high things here below, as if he had never thought on them, as if they were not, nor had never been.

133. Ah how is the heart at reſt, and quiet, how calme, how peaceable, how joyful, I know not how it is, to ſet it forth as then it is, when it

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is with God, in God, me thinks I know not where it is, nor what it doth enjoy, ſuch is its bleſſed and bleſt condition, as I know not, nor am not able to ſet down what condition it is, nor how bleſſed, it is ſo bleſſed, I know not what to call it, nor how to ſet it forth in that lovelineſs, in that bleſſedneſs that then it is bleſſed with, if it then ſee any Object out of God, beſides God, it ſees it not, if it here any voyce, or words, it heres it not, if it ſpeaks (yet as it were) it ſpeaks not, if it walk it ſeems to its ſelf as if it walk not, as if it moved not, if it ſtands ſtill, it ſeems not to know it, for even all its ſences and faculties are ſo much taken up and imployed as it well knows not, or as it were, cannot expreſs about what it is imployed, at leaſt how it is imployed, nor what it doth enjoy, ſuch and ſo great are its joys.

134. And when, Ah when it muſt leave this ſweet ſtudy, this Heavenly work, this bleſſed imployment, this profitable traffick, this honourable buſineſs, this glorious company, theſe great joyes, theſe pleaſant pleaſures, and ſoul-ſatisfying ſatisfactions, and converſe again with the men of the world; how, Ah how irkſome, diſpleaſant, uncooth, troubleſome, yea noyſome and burdenſome is every other thing, every other word, every other buſineſs, every other matter, or concernment of what concernment ſoever it be, never, Ah never any loſs ſeemed to him ſo great, never any man

to his esteem, and seeming, fell from such a high condition, to such a low condition; how willingly, Ah how willingly would he have his body in any Condition, so that his mind were alwayes imployed in minding this blessed and Heavenly, most Heavenly, and most blessed Condition; Ah what words, what thoughts, what desires, what, Ah what gaspings, gapings, longings, hungrings and thirstings at sometimes; and then presently, Ah presently how is he filled and satisfied, and yet knows not as it were with what, nor how, and this he calls a new birth, and a new birth indeed it is, for he is then all new, and made another man, within and without, for he is in some measure as it were like God, holy as he is holy, and pure as he is pure, for in sincerity he desires and aimes at holinesse, and purity, even at pure holinesse, and to be without spot and wrinckle, unblameable, his life is as it were even hid with Christ in God, Christ is his life, all his life, is to live in him, with him, for him and unto him, its the end of his aime, and the aime of all his end to be his, only his, none but his, alwayes his, that he may be ever his, even and for ever to live that life, and dye that death as may bring him most glory, as may glorifie him most.

In

In *Bourdeux*, Anno 1658.

1. WE may enjoy the world, and all the things of the world, but we muſt not, Ah we muſt not joy in them ſo, as to make them our joy, uſe them we may, but abuſe them in the uſe of them not, we may not, we may poſſeſs them, but muſt not, Ah we muſt not ſuffer them to poſſeſs us, eſteem them good we may, but our leaſt good, we muſt not, Ah not our beſt good, not our chief, ſupream, ſoveraign and only good, for that is God only, only God, who is all good, and all good only, in Heaven nor earth there is none beſides him.

2. Seeking as well as finding, knocking as well as opening, asking as well as giving, is Gods free gift, for he freely giveth all things unto all that ask aright by faith in Jeſus Chriſt, and no good thing will he with-hold from thoſe that love him, that love his fear, and fear his love.

3. What is Hell, but thy abſence, O Lord, the abſence of thy love, and our living in, and continuing in ſin.

4. And what, O Lord, and what is Heaven, but thy love and thy preſence, O God, the continual and everlaſting enjoying of thy ever bleſſed and loving preſence, and our liberty and freedom

from ſin, to ſin no more, but to praiſe thee ever and for ever, and thee only, O God, and thee only adore.

5. Grant me, O Lord God, this one thing, this one thing only, to enjoy thee, and that I may alwaies make thee my only joy, and to ſin no more willingly, with my will, either in thought word or deed, but to live the life of the righteous, to and for, thine honour, praiſe, and glory.

6. Whoſe ſins the Lord forgives, he forgets, whom he hath pardoned he will ſave, where he loves, he lives, and will ever live there in love; thoſe that are beloved, ſhall be ever his beloved, for he hath loved them ever, and will love them ever.

7. The fire of Gods Love are the fiery flames, in which all his children deſire to live, for out of them they cannot live; life is to them death, yea much worſe than any death, and any death they would willingly; Ah moſt willingly chooſe to live this life.

8. Our fitting here for Heaven by ſanctification, which is holineſſe, is an evident, ſure, and certain token, and ſign that Heaven is fitted and prepared for us; for as without holineſſe no man ſhall ſee God, ſo being made holy, he ſhall be ſure to ſee God; that is, to poſſeſſe him, who is Heaven, eternal life and happineſſe; where holineſſe is, there God is, he dwelleth and maketh his

his continual abode, where holineſſe abideth and dwelleth.

9. O God my God, from whom every good and perfect gift doth come, give, O give I moſt humbly beſeech thee, in Jeſus Chriſt unto me, a holy heart, according to thine own heart, that it may be thine, and that thou maieſt delight in it to make it thy delight, and be pleaſed to live in it here, until thou ſhalt bring me to live with thee, and in thee, and to thee, and for thee, for ever, and ever.

10. What a ſtinking Carrion is man? Ah what a moſt deformable thing is man? when God is not with him nor in him, ſo much an Enemy is to himſelf, that he alwaies labours to deſtroy himſelf, and to all others that he rejoyceth to kill thoſe for whom Chriſt died to give life, even eternal life.

11. Ah Lord, thou knoweſt that my Love (through thy Love) is ſuch unto the brethren, that I even many times wiſh and deſire I could empty my ſelf, that is, what of God is in me, into them, that they might be ſo filled with him, as to know him, love him, fear him, chooſe him, prize him, and joy and rejoyce in him, and ſeek him and his preſence, with eagerneſſe, hungring and thirſting, pantings, gapings and groanings, and never let him be at reſt, until he hath aſſured them, that he is theirs and they are his.

12. Gods bleſſed gratious and moſt glorious preſence, or Communion with him, is our Vintage our Hatveſt, our nuptial feaſt, our *Canaan*, flowing with milk and honey, our Garden of Spices, where we ſit under the ſhadow of his wings, and his fruit is pleaſant to our taſt, he is all our good things, and our good things alwaies and only, all our ſprings are in him and from him.

13. Ah what true joy, and what great joy, hath that Soul that enjoyes God truly, knowingly, and feelingly, that ſaith, I know that he is mine, and I am his.

14. He muſt needs be alwaies full of Joy, that is filled with the Joy of the Holy Ghoſt.

15. Such, Ah ſuch, receive Chriſt willingly and cheerfully at all times, as *Zacheus* did, and for his ſake, are content to part with all to the poor, and to become poor, vile and contemptible, &c. and with bleſſed *Simeon*, they imbrace him with their whole heart, as their Salvation, and with *Jacob* ſay, knowingly, that they have all, and that they care for nothing elſe at all; for indeed they have all they would have, that they even can deſire and crave, for he is their well being, their entire ſatisfaction, and full and whole contentment, their joy being full, when they thus enjoy him.

16. Ah Souls labour to live to Chriſt, for if ye live for him, and to him, then, Ah then ye live in him,

him, and then, ye live indeed, your lives are hid with Christ in God, and when he shall appear at his second and sudden coming in Glory, ye shall also appear with him.

17. No man is so willing, or can be, to receive Christ, as he is to give himself, witnesse his life, and his death, and his now living, continually making intercession for us; See *John* 15. 16, and 17. Chapters, none is, or can be so hungry, but he is able, and many times doth, suddenly resatiate him; none is, or can be so empty, or hunger-starved, but he is able, will, and many times suddenly doth, fill with unspeakable joy and rejoycing.

18. Give, O Lord, give so thy self to me, as I may be ever emptyed of my self, and filled only with thee, with thy blessed, most blessed self, that I may, O Lord, be blessed in life, in death, and after death, and all I beg, in and through Jesus Christ, my blessed, only Saviour and Redeemer.

19. God gives not only space to repent, but grace to repent.

20. Repentance is from God, not from man, man of himself can do nothing that is good, no not of himself, as of himself think a good thought, all our sufficiency is from Gods all sufficiency.

See here the uglineſſe, baſeneſſe, and vileneſſe of ſin.

21. Sin betraies us, deceives us, beguiles us, undoes us, wounds us, ſtabbs us, poyſons us, kills us, hells us, damns us, devils us; of God-like, it makes us Devil-like, like the very Devil; yea to be as it were, a Devil, to love ſin as he loves it, to favour it, to plead for it, to lye in its behalf, to ſwear falſly, that its falſity is truth, that its uglineſſe is beautifulneſſe, that its deformity is fairneſſe, that its blackneſſe is whiteneſſe, that its bitter is ſweet, that its hatred is love, that its wiles, and deceits, are truth and uprightneſſe, that its poverty is riches, that its contempt is honourable, that its ignominie is glorious, and that its Hell is Heaven, the beſt Heaven, yea the only Heaven, that there is no other Heaven deſirable, to be deſired, loved, choſen, embraced, or ſought for; Sin Metamorphoſeth the heart, and makes it like the Devils heart, unclean, unholy, filthy, abominable, deteſtable, tempting others to ſin, and delighting and rejoyceing, when through their temptation they are overcome, and made like them, to like, love, cheriſh, and take pleaſure in ſin, and go willingly along with them, to commit all manner of ſin, uncleanneſſe, and filthineſſe, with hungring thirſting and greedineſſe; Sin ſhews it ſelf to be what it is not, contrary to what it is, as light is to darkneſſe; for it ſaies it is good, yea and the beſt

beſt good, the chiefeſt good, the only good, the ſuperior and the ſoveraign good, that there is none like it, none ſo good, when indeed and in truth, it is nothing but evil, all evil, the worſt evil, yea the only and all the evil, and baſeſt evil, only to be deteſted, hated, abhorred, abominated, and deſtroyed, ſin allures, & overcomes, but by ſhewing out, and putting forth falſe Colours, not its own, its food ſtarves the Soul, its riches impoveriſheth it, its robes ſhews plainly the Souls nakedneſſe, its beautifulneſſe and glorioufneſſe ſhews the Souls deformity, vileneſſe, and baſeneſſe, wretchedneſſe, and unworthineſſe; Sin is the only Hell, which racks, tears, rends, and ſtriks through the Soul with a fiery poyſoned dart, that makes the wound uncurable, only the blood of God (man) (man God) can cure it, can heal this deadly, otherwiſe uncurable, wound; Sin is that intolerable burthen that preſſeth down into that nethermoſt Hell, that caſteth into that Lake burning with fire and brimſtone, unquenchable; ſin is fewel to that fire, ſo as it cannot be put out; ſin keeps alive that worm that ever gnaws and will never dye, but cauſeth the Soul thus to live in torments, tormented eternally.

22. O God, my God, heal me, help me, ſuccor me, comfort me, ſanctifie me, and ſave me, that I may appear before thee, and in thy ſight, ſpotleſs and unblameable, without wrinckle, beauti-

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ful and comely through thine own comely, transcendent, beautiful, beautifulneſs, that I may, O God in Chriſt, comprehend that I am comprehended by thee, that thou liveſt in me, and I in thee, that thou art mine, and I am thine, that I may, Ah that I may henceforth, and for ever live in thy love, love and adore thy love, and give thee, O God, and give thee all my love, and my all, for this thy love (through grace) thy moſt gratious and free gift, in thus accounting, and makeing me lovely.

23. He that lives in Chriſt is a new Creature, and he that is a new Creature lives in Chriſt.

24. All old things are paſt away, and behold all things are become new.

25. His life is new, for he now loves all truth, becauſe his love is true.

26. If he thinks or doth any evil, it is not what he would, but that which he would not, either do or think.

27. The law of God is ſo written in his heart, that with his whole heart, he deſires to keep his whole law.

28. His joys are ſo great, and his rejoycings ſo many, that they make him even to ſuppoſe that he is in Heaven, and to believe that Heaven is in him.

29. He feels Gods love to be ſo true, and ſo truly nigh him, as he values all love beſides, not worth the loving nor the thinking. 30. His

30. His ſoul is ſo carryed away aloft on this high tide on this full Sea, that he ſwims with eaſe, pleaſure, delight, joy, and full contentment, againſt all the ſtreams and ſtrong Current of the worlds affections, and the fleſhes delights and deſires.

31. Though they were but a moment before ſo violent and ſtrong, that they carryed him down, even head long, which ſcared and affrighted him ſo, as if the time of deliverance had been far off; he durſt not, Ah he durſt not, preſume to imagine that ſuch a calme was ſo nigh at hand, ſinful fleſhly motions and affections, did in a manner delight him, that he even did as it were allow its raigne (and permit) at leaſt would almoſt have conniv'd and wink'd at the beginnings of evil, though he well, Ah though he well and clearly foreſaw the Conſequences to be very great, and greatly dangerous.

32. But on a ſudden, Ah on a ſudden, how did, Ah how did all theſe tentations vaniſh away, how ſlighted, Ah how much ſlighted, how trampled on, Ah hovv much trampled on, hovv caſt aſide, Ah hovv caſt aſide, how trampled and trodden under feet, hovv ſoon, Ah hovv ſoon vvas the memory thereof forgotten; and hoovv ſvveet, Ah hovv ſvveet vvas its forgetfulneſſe, delightful its divorce, and joyful its deſtruction.

33. And hovv vvilling, Ah hovv vvilling, O Lord

Lord God, thou only knoweſt that ſoul is, that thus poſſeſſeth thee, and is poſſeſt by thee to live, Ah ever to live in this poſſeſſion, and to be for ever and ever thus poſſeſt by thee.

34. The worlds chief joyes, are then but meere and fooliſh toyes; he would not, no nor cannot give a look on them, they are ſo barren, ſo unfruitful, ſo empty, ſo ſottiſh, ſo brutiſh to ſuch an enlightned underſtanding, that he cares not to underſtand, nor conſider what they are.

35. Ah how, how doth he wiſh it might be ever thus with him, and that he might be thus ever; ſenceleſs and dead to the worlds all, and account all its all, alwayes nothing at all, nay make no account of it, no not ſo much as think of it.

36. When that the ſoul is, Ah when that the ſoul is thus wrapt up in Gods love, when ſhe is thus emptied as it were into him, and filled with him, how is ſhe, Ah how is ſhe at reſt and eaſe, how calme, how tranquil, how quiet, how rich, how honourable, and how refreſht and delighted, how hath ſhe, Ah how hath ſhe all her deſires, and doth not, nor cannot deſire more; Ah what peace, what felicity, and what praiſes, and giving of thanks, how doth ſhe, Ah how doth ſhe forget the evil that is paſt, and rejoyceth in the good that is preſent.

37. How is the world, and the things of the world

world caſt out of doores, and how, Ah how are the doores of all his affections opened, to let in his God to enjoy him, and to make him his all, and his only joy.

38. Ah my God, goe on, goe on my God, my God, to Conquer, Triumph, and prevaile over all the luſts and affections which are yet within me, unſubdued, uncaſt out, unthrone them, O Lord, unthrone them, and trample them all, O Lord all, both the great and the ſmall under thy feet, in the greatneſſe of thy wrath and fury, that they may be utterly deſtroyed, and never more come near me to hurt me, or deſtroy my poor ſoul, who cleaves to thee, who ſticks faſt to thee, who deſires to hold thee, and never, Ah never to let thee goe; Ah that I could, that I could thus live with thee, and in thee ever, and depart from thee never, O Lord, never, never, ſee *Pſal.* 28.

39. *Great is the goodneſſe of the Lord:*
to thoſe that fear his name:
And to all thoſe that keep his lawes,
and delight in the ſame:
For they ſhall ſee him with great joy,
and ſhall his honour ſpeak:
Their joy ſhall be to Laud his name,
and he ſhall make them great.

40. *Oh give your ſelves to me ſaith he:*
and I will be your guide:

And

And you ſhall in my Laws remaine,
for I will you delight:
To walk in them you ſhall have hearts:
for all your joy ſhall be,
To live to praiſe my holy name,
the Lord of Hoaſts (ſaith he.)

41. *Goe forth with joy, both ev'ning and morne:*
and let your praiſe redound:
Oh clap your hands and greatly joy,
for that you have him found:
For having him, you have that all,
that mighty all alwayes:
There is none elſe deſerves like fame,
as his Eternal praiſe.

42. *O come into his Courts alwayes:*
and therein reſt you ſtill:
Be glad and mightily rejoyce,
when that you do his will:
To do thy will is all my joy,
and all that I deſire:
Ah give me grace to do it ſtill,
and nothing elſe require.

43. Ah great God, how great is thy love, and how lovely, Ah how lovely is thy greatneſſe.

44. What have I, Ah Lord my God, what have I, when I have thee not, and what have I not, when O Lord God, I have thee.

45. How low, Ah how low are all theſe high things here below, to thoſe high, moſt high and glorious

glorious things of heaven which the ſoul enjoyes even here on earth, in the fleſh, when that it hath Communion with God, and enjoyes him in the Spirit.

46. Of what, and how little account and eſteem, doth he account and eſteem of all Companies, of Friends, Children, Father, Mother, or the Wife of his boſome, when he can, or may enjoy the company of his God, he will not, nor cannot then conſent to converſe with fleſh and bloud, when he may, when he can by the Spirit, through the Spirit ſpeak to God, and hear him anſwer him. Ah how the ſoul at ſuch time is ſatisfied, delighted, raviſhed, filled, and comforted; how quiet, how peaceable, how willing, chearful and glad to obey all his will.

47. And how deteſtable, hateful, loathſome, ugly, filthy, and abominable (at ſuch times eſpecially) are all luſts, all affections, worldly and fleſhly, are all ſins, of any rank, though never ſo little, though never ſo ſweet, near or dear, he hates all, both the great and the ſmall.

48. When that a ſoul enjoys that bleſſed bleſſedneſs of Communion with God, it will not, ah it will not have Communion, fellowſhip, or converſe with any other Creature or thing, he will not mind any thing elſe, nor ſuffer any thing elſe to come into his mind.

49. He is then ſo ſtuft, as it were, and ſo full, filled

filled with God, and the joyes of his grace, thus he is divorced, emptied, and outed (as it were) of all other things, yea, all things are so much out of him, that is, out of his heart, out of his mind, out of his memory, out of his affections, his desires, his will, his love, or his liking, that his joy is augmented greatly, that they are so outed of him, for then only he saith: Now I have what I would have, yea, all that ever I did desire or crave, for my God is to me all things, and much better than all other things.

50. Ah, Lord, bury me, I most humbly beseech thee, thus in thy self, that I may be dead to all other things, to all things out of thee, and besides thee; let me, ah let me so possess thee, and be possest so by thee, as I may only and alwaies mind thee, and have thee only and alwaies in my mind. Let love to all the pleasures of the flesh, though lawful, be low, poor, icy, cold, and frozen to me, that I may flee from them all to be heated by the fire of thy love, to live in those blessed Sacred flames, which is the life I desire to live, for out of them I cannot live as I would; life is to me death, and death would be a sweet life, delivering me from many deaths.

51. Suffer me not, ah suffer me not, O Lord, to love any thing else, how lovely or lawful soever it may be, if it hinder or lessen never so little my loving of thee, but let me only choose, prize, esteem,

eſteem, and delight in thy love, and to walk worthy of it, by all well-pleaſing, rejoycing, to do thy holy will with my whole heart, mind, and will.

52. Such, and ſo great is thy love and thy goodneſs, O Lord, that thou delighteſt to make us good, and then delighteſt in our goodneſs; thou delighteſt to give us grace, and then delighteſt in our graces; thou delighteſt to make us holy, and then delighteſt in our holineſs; thou delighteſt to make us perfect, and then thou delighteſt in our perfection; thou delighteſt to make us obedient, and then thou delighteſt in our obedience; thou delighteſt to make us lovely, and then thou takeſt delight in our lovelineſs; thou delighteſt, ah thou delighteſt to make us ſuch as thou wouldſt have us to be, and then thou takeſt great delight in the work of thine hands, even in thine own handy-work.

53. Ah our great, moſt great God, how greatly great is thy greatneſs! How greatly good is thy goodneſs! how greatly true is thy truth! how greatly juſt is thy Juſtice! how greatly mighty is thy might! how greatly lovely is thy love! how greatly beautiful is thy beautiful countenance! How greatly, ah how greatly ſweet are all thy Sweets! how greatly delightful are all thy delights! how pleaſant, ah how pleaſant are all thy pleaſant things! with thee, O God, is fulneſs of

all joy, unſpeakable joy, and from thy right hand flow pleaſures for evermore.

54. Ah the joyes, the joyes even in this worlds joyes, when God is in them, and comes with them, and when in that, therein alone, we take and make all our joy.

55. God many times is ſo gracious, as he takes us napping; that is, gives us grace when we ſought it not; yea, gives us himſelf, many many times, when we ſeek him not, when we think not of him.

56. How doth he many times meaſure out unto us, and ſhower down upon us ſuch meaſure of mercy, even when we never meaſured the ſweetneſs, nor the greatneſs of what received, much leſs of that which we did not, of that which we could not expect.

57. Ah how much above all things is our God, even in the want of all things, of all this worlds all! that ſoul, ah that ſoul that hath him, finds not, nor cannot find any want at all.

58. But wanting, ah wanting him, in the midſt of all we have nothing, even nothing at all, but want all, even all, in the very enjoyment of all this worlds all.

59. O God, our God, thou filleſt us many times ſo ful that we even flow over with thy fulneſs, even then, many times, when we ſee our ſelves, find, feel, and know our ſelves moſt emptie

and

and many times thou causeſt us to bear and bring forth moſt fruit, even then when we think and ſee our ſelves moſt barren; we have thee, O God, we have thee many times moſt when we think that we have thee leaſt, and thou art nigheſt us when we think, ah when we think that thou art fartheſt off from us, ſuch a good God is our God.

60. How much better is it to be a *Lazarus*, to beg at a *Dives* door, than be a *Dives*, and ſuffer a *Lazarus* to beg at our doors, and not to give him of our goods.

61. How much better is it to have nothing at all of this worlds all, then to have this worlds all, and give of it, ah and to give of it unto others nothing at all.

62. How much better is it to feed on thee, O God, and to have nothing elſe to feed on, than to feed on all things elſe, and not to taſte of thee, of *thine* own ſweet, bleſſed, moſt bleſſed, and moſt ſweet ſelf, O God in Chriſt, who art the ſouls only food by faith.

63. Having thee, O God, we are ſoon filled, yea, feaſted and ſolaced with all delicious dainties: but feeding on all other things, and not taſting, O God, of thy pleaſant things, they have all no taſte at all.

64. O God, thou knowſt I would moſt willingly be, ah moſt willinglie I would be a child, yea, a very fool in wiſdom for the world; or of worldlie

wiſdom, for to get or keep earthlie things, to be an old man in Chriſt, to learn, know, feel, and keep ſpiritual things. Ah if I could alwaies walk, talk, and live in the Spirit, and obey the Spirit, I would account all other joyes and wiſdome very toyes, and meer fooliſhneſs.

65. To forget all things out of God, and beſides God, and to mind him ſo, as to have nothing elſe in my mind, this, ah this is my longing deſire, and I truſt it will continue in me through grace, and augment until I have all I would have, which is my Chriſt, my Chriſt, who is my God.

66. Take all this worlds all, ye men of the world, give me my God, my God, and I will never ask yours, your God: But yet I would that ye had mine, that my God were your God; that my Portion were all your Portion alſo, and that we might be ever brethren.

67. Let me, ah let me be blind (as it were) to ſee beautie in no beautie out of thee O Chriſt, dumb to hear no voice but thine, ah the ſtill ſweet voice of thy Spirit, and ſenſeleſs to feel no pleaſure, but in thoſe things, O God, as are pleaſing, pretious, and dear in thy ſight; lame, ſo as I may not walk after any other thing but thee my God, my God, ſo that I may be only thine, and none but thine, at all times, and in all places, companies, and things.

68. He

68. He that hath not taſted of the ſweetneſſe of God, even of thoſe ſweet ſweets that God giveth to Souls, knoweth it not, and therefore deſireth it not; but Ah, he that feedeth on them, and hath been reſatiated with them, he finds no ſweets like them; nay all other pleaſant things, unpleaſant, and all other ſweets bitter in compariſon of theſe his ſweet, moſt pleaſant ſweets.

69. Beeing with God, having God, enjoying God and Communion with him, a dungeon is to him a Palace, bread and water is good cheer, to lye on the ground, the earth his bed, the heavens his canopy, and the trees root his pillow, is as a bed of down, as curtains of gold, and pillow of wooll; nay in flames of fire, or on a rack, he can lye ſoftly, and ſing ſweetly, ſo he do but hear the ſtill ſweet voyce of God ſpeaking peace to his Soul, and bidding it to be of good cheer.

70. There is no companie like to no company, to be alone with God, with God alone; if ever it be ſatisfied, it is then ſatisfied, to ſpeak with him, to him, and to hear God anſwer him by his Spirit in love; Ah the lovely diſcourſe, converſe, delight and joy, which makes a man not to know where he is, nor whether he be in the fleſh or Spirit, he is at ſuch times ſo ſpiritual.

71. Who can, Ah who can tell, or ſet forth, nay meditate what, how good, great, loving,

gracious, merciful, beautiful and abundant is the loving kindneſſe the kind Love of God to his children and ſervants ? or ſet forth the ſweetneſſe and greatneſſe of his gifts of Grace.

72. He raviſheth them, he filleth them, he feedeth them, he cloatheth them, he ſolaceth them, he inricheth them, he giveth them ſuch pleaſures, and joyes as eye hath not ſeen, as ear hath not heard, nor as no heart can conceive; this honour doth the Lord to thoſe whom he loveth, to all his Saints.

73. He maketh them to triumph in, and over all adverſity, and proſperity; in ſickneſſe and in health, in all places and conditions; he is alwaies nigh at hand to thoſe that unfaignedly love him, and fear him, and that tremble at his Word.

74. He cauſeth his goodneſſe to paſſe before them, and proclaimeth (as with an audible voice) that he will be ever and for ever their God, and their Guide, their Sun, and their ſhield, their peace, and their everlaſting portion; that he will never leave them nor forſake them, but alwaies and ever own them for his own, and ſo ſtand by them, and live and dwell in them; that no evil ſhall come nigh them to hurt them, or to do them the leaſt harm, but every thing ſhall alwaies work together for his own glory and their everlaſting good.

75. Thus they that honour him he will honour, they

they that flye to him ſhall find ſuccour and help, and be brought out of all dangers, for his own mouth hath ſpoken it, which is to me much more by much, than ten thouſand thouſand witneſſes.

76. Ah Lord, I moſt humbly beſeech thee, keep me ſo cloſe unto thee, as I may alwaies touch thee, feel thee, hear thee, ſo as I may know thee by thy name, that is by thy doings, by thy gratious, moſt gratious dealings, by thy wonderful by thy moſt wonderful gratious actings in my Soul, and heart, and mind, and will, and affections, that it may be all thine, and only thine, that thou maiſt not only, O God, be in all my thoughts alwaies, but alwaies all my thoughts, deſires, love, liking and longing.

77. Fill me, O Lord, fill me with love to thy Laws, that I may delight in them, yea make the keeping of them my whole and chief delight.

78. Fill me, O God, with thine own goodneſſe, that I may be good, with thine own Juſtice, that I may be juſt, with thine own righteouſneſſe that I may be righteous, with thine own mercy that I may be merciful, with thine own truth, that I may be truely true, with thine own Love, that I may be lovely loving thee in truth, with thine own fear to fear thee, with thine own Faith to believe in thee, and to lay faſt hold upon thee, with thine own beauty, O Lord, to make

me comly and beautiful, with thine own gloriouſneſſe, to make me glorious, with thine own tranſcendent ſhining faithfulneſſe, that I may be faithful unto thy holy Laws all my whole life.

79. Thou haſt, O God, thou haſt, for which I ſhall neve ceaſe to laud and praiſe thee, promiſed to keep me by thine own power through Faith unto ſalvation, therefore I will not be afriad nor fear any power, no nor all powers what ever, whether of ſin, men, or Devils; for I know that they are all weak, and that thou art ſtrong, they are the conquered, thou O Lord, thou art the Conquerour, they are all ſubdued, and thou haſt, O Lord, ſubdued them, they are brought under, and thou ruleſt over them, they are thy foot-ſtool, and thou trampleſt upon them, all their all to thee, O great God, is nothing even nothing at all, all the Nations of the Earth, are as the drop of a bucket, and as the duſt of the ballance in thy ſight, with the breath of thy noſtrils thou art able to conſume them, and turn them to their firſt ſubſtance (duſt) therefore, O Lord my Lord, I will depend and rely on thee, that thou wilt do for thy ſervant this good, that is ſo grear, even to make, preſerve and keep me faithful unto the death, and then, O Lord then, in the greatneſſe of thy eternal and everlaſting goodneſſe wilt give me for ever the Crown of eternal life.

80. How ſmall a thing, how poor a thing, and how

how low a thing, is and are all things? if God be not in them, and come not with them.

81. What is it to have all things out of God, and besides God? that is, not to have him with them, in them, who is all good, and only able to make all things good unto us.

81. How poor and low are all these high things here below, the riches of the World, the honours of the World, and the pleasures of the World, to enjoy all their pleasures and their joyes; how foolish is it? and Ah what toys, considering their fickleness, shortness, and uncertainty; for what is green, desirable, and flourishing, to day, is to morrow perhaps, withered, dry, loathsome, and all its beauty past away; for who can say of any thing, or of himself, it shall be to morrow as it is this day.

82. The wicked shall not live out half his daies, and how long soever he live, they will not be half the dayes he would live, though God should lengthen them as he did *Hezekiahs*, for ten years, nay for a hundred, nay make his daies as *Methusalems*, all such a time would be but a moment, to eternity, but to live in the Love and favour of God a man shall dye never, but death shall make him live for ever and for ever.

83. What a poor, yea despicable poor small thing are Kingdoms, Crowns, and Scepters, and what else, as humane Learning, the wisdom of men,

men, mans wiſdom; yea though a man could know more than *Adam*, or *Solomon* knew, though he could know all things that are, and that perfectly too, that are out of God, and beſides God, what, Ah what were all this learning, knowledg, or wiſdom, but folly, meer fooliſhneſſe, in compariſon of the knowledg of the Spirit, Spiritual knowledg, to know in Spirit and in Truth, Jeſus Chriſt, and him crucified, to be our Chriſt and our Jeſus; *Paul* accounted all other wiſdom folly to this, and ſo bleſſed be our God do I; he deſired to know no other thing, but only this one thing, no more do not I; Let all other knowledg in me periſh, ſo this augment and continue, I ſhall not, I am ſure grieve, be ſad, repine, nor ſorrowful for its loſſe, come when it will come, and Ah that it were come, if God ſo would.

84. Thy Love, O God, O God thy Love thy Love, is the Heaven of Heaven in Heaven, there can be nothing more lovely or deſirable, either there or here; Let me, O Lord, I beſeech thee never leave ſighing after it, longing for it, nor deſiring to enjoy it, until I do enjoy it with thy ſelf in thy ſelf, by poſſeſſing thy bleſſed moſt bleſſed ſelf, O ſweet Jeſus, who art all bleſſings, and all bleſſedneſſe.

85. One look of Love from Chriſt, will make a man willingly and cheerfully, to caſt aſide, to caſt away, all things that hinder his loving of him, though

though never ſo lovely, or lawful, neir, or dear unto him; for his Love will conſtrain, only to love him again.

86. But how then, Ah how then doth, and will that Soul love him, that ſeeth and knoweth alwaies, that he is beloved by him, he is fed with his Love, yea continually feaſted with his Love, he is cloathed with his Love, all his garments are Love, his treaſure is his Love, his honour is his Love, and his Love is all his pleaſure and his delight, he ſees his Love in all things that he ſees, that he enjoys, he is continually with him, and this his ſweet, amiable and bleſſed preſence of Love, his moſt loving preſence, he cannot be without, when he hath him not thus nigh him, he ſeems to want all things, and when he hath him thus, he hath all things, and wants nothing.

87. Such a Soul rowleth, dependeth, and alwaies rejoyceth, his heart is only made glad by his delightful approaches, and indwellings; ſo as he eſteemeth no life like to this life, of living in him, to him, and for him; and when, Ah when all other Subjects, and Objects how loving, or lawful ſoever at other times, are outed of his mind, memory, heart, and affections; how glad is he? how doth he rejoyce, and leap and skip, and ſing for joy, that he is with him alone? that he enjoyeth him only, that nothing hinders, nor moleſts their ſweet intercourſe, their ſweet imbraces,

imbraces, their mutual Delight, Joy, and Love.

88. Love cannot endure to be moleſted, when it hath what it would have, there is none ſo rich, ſo happy, ſo honourable as he, that is thus loved by God, and lives alwayes in his love, and is by him, from his love, made to walk worthy of his love; for ſuch is Gods love, that he accepteth the willing will that is in us, for the working deed, when that it is upright true, real and ſincere.

89. O Chriſt, the King of love, the ſoveraign tye and chaine of love, thy love is ſo lovely, ſo ſhining, ſo tranſpiercing, ſo bright, ſo burning, ſo Conquering, ſo conſuming that all other loves are conſum'd at the very approach of thy love; at thy comeing they flye away, they are not heeded, minded, remembred, nor thought on any more, nay to forget them all what ever they be, bringeth joy, even ſuch joy as is unſpeakable, for then the ſoul and body, and all the facultyes and members thereof are filled with thee, and thy joyes which are ſuch as no tongue can tell, nor no heart conceive, thou doſt ſo much excel, O Lord, thou doſt ſo much excel, as thus to enjoy thee, Oh thou our Soveraigne, beſt, and ſuperiour good, the ſoul anſwereth; Ah let it thus be ever with me, let me be ever thus with thee, O Chriſt, with thee, with thee, let me, Ah let me never goe from thee, be abſent from thee, for there is nothing in Heaven that I deſire like unto thee, or in all the earth in

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Compariſon of thee, make me but as one of thy hired Servants, that I may alwayes hear thee, ſee thee, and abide in thy bleſſed, moſt bleſſed preſence, for in thy preſence is always all joy, unſpeakable joy, yea fulneſſe of all joy that is unſpeakable, and from thy right hand flowes continually all pleaſures for evermore.

90. Thus is the ſoul wrapt up in Chriſt that enjoyes him, he asks, he ſeeks, eſteems, priſes, nor deſires no other joyes, no other Heaven, no other happineſſe, no other bleſſedneſſe, then thus alwayes to enjoy him, he is at reſt, at eaſe, he hath all that he would have, that he can ask or crave, yea much above all that ever he did ask or think, ſo much is Chriſt above all things, and more then all things to them, and to all them, in whom he liveth in love, and loveth to live, and the ſoul breatheth out for more of his love, that it may love him more and more.

A ſpiritual ſoul Looking-glaſs, or a glaſs to ſee the ſoul, whether it be Spiritual or Carnal.

91. Look O man, into this Glaſs, and thou ſhalt plainly ſee thy inner man, the heart of thy ſoul, or the ſoul of thy heart, whether it be or not a heart according to Gods heart, or a heart according to thine own heart and the Devils, thou ſhalt plainly ſee whether thou art Carnal or Spiritual, dead in ſin, or alive by grace, a faithful Servant of Jeſus Chriſt, or

a ſlave to thine own vile, baſe luſts and affections of ſin and Satan, whether thou art a Member of Chriſts Myſtical body betrothed unto him by grace, or ſtill a Member of Satans vile body, made one with him by ſin, whether or no thou haſt the divine nature in thee, or ſtill remaineſt in thine own fleſhly, ſinful, wretched nature, and this thou mayeſt eaſily ſee and know by examining of thine affections, what thou loveſt moſt, prizeſt, chooſeſt, delighteſt in, thinkeſt on, and eſteemeſt moſt, what is moſt the end of thy aime, and the aime of thy end, after what thou moſt runneſt, panteſt, breatheſt, gapeſt, hungreſt, and thirſteſt after, what is moſt in thy thoughts, yea what thou makeſt thy thoughts moſt, what are thy inward longings, if thou chooſeſt all his wayes, freely, and univerſally, the hard and rough, to the fleſh, as well as the eaſie pleaſant and delightful, and that with pleaſure and delight, and rejoyceſt to walk in them, and to make them, and to make them thy delight, if his yoke be to thee eaſie, and his burthen light, if it be thy meat and drink to do all his whole and holy will on earth, as it is done in Heaven; if it be the Heaven that thou deſireſt on this ſide Heaven, thy earthly Heaven, thy Heaven on earth, to do his whole and holy will on earth, as it is done in Heaven; Conſider,

92. Art thou born again, not in the fleſh, but in the ſpirit, that is transformed, changed, and made

made a new Creature throughout in ſpirit, ſoul, and body, in thought, word, and deed, are all old things put away, wholly and totally, cheerfully and willingly, with conſent, delight, applauſe, joy, rejoycing, and thankſgiving, and are all things become new; haſt thou a new mind, new heart, new deſires, new endeavours, new will and affections, at all times, in all places companyes and things, throughly, ſeriouſly, circumſpectly, faithfully, ſincerely, ardently, continually and univerſally, that is prevailingly againſt all ſinful fleſhly deſires, luſts and affections, doſt thou find all evil inclinations mortified, have they all received a deadly wound, do they all ſtink in thy Noſtrils, as they do in Gods, and are they all loathſome unto thee, as they are unto him, and deteſted by thee, with thy whole heart as by God, that is in truth and ſincerity of heart, and as well, and as much ſecret, airy, vaine fooliſh thoughts, that diſturb thy peace, and thy Communion with God, as open ſins; ſo that Gods nature, divine Image and reſemblance is moſt of all dear, pretious, and delightful unto thee, and thou laboureſt with tooth and naile to preſerve it, with a continual heedful, watchful, careful care; ſo that to do good is habitual in thee, yea as it were natural, it is all thy delight, joy, rejoycing, end, and ayme, doſt thou hartily hate all the former evil that was in thy heart, loathing, deteſting, and abhorring the ſins of thy life heretofore,

tofore, thy heretofore ſins, are all their ſweets become to thy taſt bitter as gall and wormwood; are all their pleaſures, altogether unſavory, unpleaſant, and ſo loathſome, as thy very heart riſeth againſt them, and loatheth the very thoughts of them, do they appear unto thee all, both the great and the ſmall in their own black colours, filthy and ugly hue; is there no one lull'd in thy boſome, hugg'd in thine arms, imbraced in thine heart, pleaſant in thine eye, ſweet to thy taſt, or winkt or connived at, as a ſmall one, or but as one, as a dear one, even near and dear as a right eye, or a right hand, but are they all, both great and ſmall, known or unknown, ſecret as well as open, like unto thee, exceeding, yea above meaſure loathſome and ſinful; doſt thou watch againſt them alwayes, and not ſuffer any one when he peeps in, to come in; doſt thou flye from them all, as thou would'ſt do from the Devil, from Hell, and from the greateſt of Gods Judgments, and Eternal wrath, are they to thee as a Hell, yea as the worſt of Hell in Hell, doſt thou feel the burthen of but one ſin, though not committed altogether willingly, or with delight, to be heavier then the whole earth, and had'ſt rather have all the Rocks and Mountains in the whole world to fall on thee, to lye upon thee, then one willing ſin committed to lye upon thee; and is ſin thus hated, loathed, deteſted, and abhorred by thee, becauſe it is ſin, becauſe it is a breach

of

of Gods holy Laws, and divine Commandments, which are altogether all holy, juſt, and good, becauſe they diſturb thy peace and thy communion with God, and are contrary to thy nature in truth, as to Gods nature, and becauſe they make thee to loſe thine image and likeneſs of God, and Chriſt, and converſe with the Spirit of grace, who is thy ſole and ſouls comfort and comforter, and for that they make thee vile in Gods eyes, and diſobedient unto him for whom thou art and wert created, and for whom, and unto whom thou deſireſt to live, to love, to fear, to honour, and to obey for ever, and for ever.

93. Art thou conformable to Chriſt thy head, thy husband, thy Lord, and thy King? Doth he wholly reign and rule in thy heart, with conſent, applauſe, delight, joy and rejoycing, and in, and over all the faculties of thy ſoul, and members of thy body? Art thou holy as he is holy, pure as he is pure, and perfect as he is perfect, that is, ſincere in truth, truly ſincere in all thy actions and affections? Art thou within as thou ſeemeſt to be without, and doſt thou labour much more to be approved, applauded, eſteemed, and honoured by God and in his ſight, than by men and in their ſight? Doſt thou ſtick only to him, cleave to him, and hold him faſt, with true, faithful, ſincere, ardent, continual, and loving embraces; and chooſeſt him only for thy choice, for thy chief Supe-

riour, best and soveraign good, for thy heaven, for thy happiness, and for thy felicity, peace, rest, and blessedness? Is there nothing in heaven so dear and pretious unto thee as is thy God, thy Christ, nor in all the earth in comparison of him? Dost thou much more love heaven for God than God for heaven?

94. Is Jesus Christ become to thee so great gain, as for his sake thou carest not what loss thou dost sustain, Temporal or Spiritual, so that thou maiest live the life of the righteous, to his praise, honour, and glory? Thou carest not what be thy condition, nor where thy place of abode be, nor with whom, nor what be thy life, nor what thy death be, though poor, hunger-starved, full of scabs, botches, and sores, from the crown of the head to the sole of the foot, like unto *Job*, or *Lazarus*, so as there be no whole place in thee, and though thou shouldst be (as they were) defamed, vilified, condemned, cast out, scoffed at, mocked, lie in the dust, on a dunghill, be fed with the dogs, yea, refused what is given them, even the very Crums that fall under other mens Tables; yea, though thou shouldst be banished, imprisoned, persecuted, scourged, whipped, tormented, rackt, torn by wild horses, consumed by fire, or drown'd in the depth of the sea.

95. Canst thou choose any of all these, yea, all these, and all other afflictions whatsoever, willingly,

lingly, chearfully, and joyfully, for Chriſts ſake, and the Goſpels, rather than deny thy faith, thy hope, thy love; rather than commit any ſin, rather than do the leaſt evil with conſent, approbation, liking, or choice? Is Chriſt better to thee than all things? Canſt thou truly, cordially, and ſincerely ſay, that thou haſt nothing ſo dear and near to thee as Chriſts Honour, Crown, and Glory is: And whatever be thy Portion here below of theſe high low things, thou canſt willingly with all thy heart and will go from them all, or be content that all things be taken from thee, Houſes, Lands, Goods, Kindred, Friends, Father, Mother, Wife, Children, and what elſe, deſiring much rather by much to hold faſt thine integrity, with the loſs of all theſe, then hold faſt theſe and loſe thy love thy light, thy life which is thy Jeſus.

96. Wouldſt thou much rather chooſe affliction, any affliction, yea, all afflictions, Temporal and Spiritual, on body and ſoul, as the children of God, rather than commit the pleaſures of ſin for a ſeaſon, rather than in the leaſt diſpleaſe thy Chriſt, thy Jeſus, thy God, thy good, thy Saviour and thy Redeemer for a moment; much rather by much ſuffer the afflictions due to ſin, then ſin and ſuffer no affliction; for ſurely a Saints greateſt affliction is ſin, ſin is the very worſt of hell to him that makes God his beſt heaven, the heaven of heaven in heaven.

97. Doſt thou feel thy heart heartily to long for the knowledge of God and all his waies, to love, fear, ſerve, honour and obey him? And doſt thou find that all that thou doſt is nothing to what thou wouldſt, and deſireſt and longeſt to do? Thy very beſt is too too bad, thy moſt holy things are too too unholy, and all thine all even nothing at all; thou art altogether aſhamed of thy ſelf that thou art what thou art, and abhorreſt thy ſelf in duſt and aſhes, accounting thy ſelf (as thou art in thy ſelf) the vileſt of Creatures, the greateſt of ſinners, and the very worſt of the worſt of men.

98. And this cauſeth in thee ſorrow, ſhame, grief, and aſtoniſhment, wondring that ſuch a God ſhould love ſuch a man, ſuch a worm, ſuch a wretch, ſuch a miſcreant, ſuch a dog, ſuch a ſinner, yea, ſuch a devil as thou art in thy ſelf? Doſt thou thus condemn thy ſelf, loath and abhor thy ſelf, and art thus truly angry with thy ſelf, and aſhamed of thy ſelf, and of all thy doings, and marvelleſt how thou canſt find acceptance at ſuch a glorious Throne of grace, and gracious Throne of glory; and that God hath had ſo long patience, and that he did not cut thee off long ago, and give thee thy portion with thy brethren in Iniquity, Whoremongers, Drunkards, Prophaners of the Sabbath, with the Covetous, Proud, Boaſters, Malicious, Raylers, Falſe accuſers, &c.

even

even with the devil and his angels; and that thou doſt eſteem it a heaven that thou art not now in hell, giving continual glory to God in Chriſt that thou wert not conſumed and cut off long ago, and that he hath not given only ſpace to repent, but alſo grace to repent, from all and every ſin in thought, word, and deed, even with repentance unto life, never to be repented of.

99. And if thus thou art in ſincere truth, I ſay, if in truth and ſincerity theſe, or the like, be thy deſires, endeavours, life, and living, end and aime, habitually, continually, and univerſally, then art thou what thou ſhouldſt be, and what God would have thee to be, aſſure thy ſelf thy heart is upright, clean, pure, holy, and perfect, even according to Gods own holy heart; thou art a man in Chriſt, a member of Chriſt, and ſurely, ſurely Chriſt will aſſuredly own thee for his own, and alwaies love thee, and live in thee even as he doth in his own, as he doth to thoſe in whom he liveth, and whom he loveth, and thy life ſhall henceforth be hid with Chriſt in God, ſo that when he ſhall appear at his ſecond and ſudden coming in glory, thou ſhalt alſo appear with him, to his eternal glory, and thine everlaſting comfort, joy, and eternal ſalvation.

100. And therefore, O man of God, child of God, ſon of God, and ſervant of the eternal and ever living God, chear up thy ſelf, and rejoyce,

yea, I ſay, evermore rejoyce, for God is thy God, and thy Father, thy Portion, thy Lot, and thine Inheritance; thou art ſurely his, and he is as ſurely thine, and Chriſt Jeſus will be alſo thine all, all thine, the way, the truth, and the life to bring thee unto, and give thee poſſeſſion of eternal life, life eternal, which he hath prepared for thee by his death, and is preparing thee for it by his life, for he lives to make continual interceſſion for thee; the holy Spirit of grace, the Sanctifier and the Comforter is thine, he will guide thee, lead thee, direct thee, keep thee, and preſerve thee unto the end, even in the waies of all holineſs and righteouſneſs, of peace, joy, comfort and conſolation, which are the fore-taſts and fore-ſights of eternal life and ſalvation, the very beginnings of the beatifical Viſion of glory in glory, and of thoſe raviſhing joyes and pleaſures prepared and laid up for the Juſt, before the beginning of the world was, which are ſuch as eye hath not ſeen as ear hath not heard, neither hath it ever entred into the heart of any man at any time to conceive, being much, ah much above all that we can ask or think, for there we ſhall ever poſſeſs and enjoy all joyes, unſpeakable joyes, yea, fulneſs of all joyes and pleaſures for evermore, even God himſelf, Father, Son, and Holy Ghoſt, who is all in all, and in all the bleſſed, to him alone be eternally given all Honour, Glory, Power,

er,

er, Might, Majeſty, Dominion, and Thankſgiving, now, and for ever and ever, *Amen, Amen.*

101. None but the true children of God can truly love Gods Children, they that are his, will love thoſe that are his, chiefly and moſt becauſe they are his, and thoſe moſt that appear to be his moſt, and thoſe dearlieſt that are his deareſt.

102. I will much more, more by much rejoyce in an obedient heart, to ſubmit unto, and to do the whole and holy will of God in all caſes, conditions, and places, than to enjoy the wiſdom of *Solomon*, and all the honours, riches, delights and pleaſures of the whole world.

103. Ah Lord, let my heart never be at reſt untill I find that it doth moſt willingly, freely, joyfully, and chooſingly ſubmit, and acquieſs unto all that God will, be it what it will, and to ſay of all things, and in all conditions, ſo would I have it.

104. There is ſurely nothing ſo delightful unto the heart of a true Chriſtian, as to do the whole will of God holily and heartily, as to pleaſe him by a ſincere, hearty and chearful obedience univerſally.

105. Ah the joyes, the joyes, the true joyes, the great joyes, yea, the unſpeakable joyes, the peace the peace, the comfort the comfort, the ſolace, and the reſt and quiet that is in the heart

of him that feareth alwaies (from love) for it deſtroys all ſervile fear, and cauſeth ſuch joy and gladneſs as paſſeth all underſtanding.

106. What, ah what honour is there like that, as truly and ſincerely to honour God! What pleaſure, ah what pleaſure like that as alwaies to pleaſe God! What joy, ah what joy like that as alwaies to enjoy God! What happineſs, ah what happineſs like that, comparable to that, as to know him to be ours, and we to be his! What peace, ah what peace like that, as when we know our peace to be made with the God of peace, through, and by Jeſus Chriſt the King and Prince of peace, witneſſed unto us by the continual indwelling in us of the Spirit of peace, the Sanctifier of our ſouls, and the Comforter of our hearts? Ah what comfort, what comfort like unto that, as to find our ſelves in God, and that great good God to be in us! What, ah what ſo ſweet; as to feed continually on theſe true heavenly ſweets here on earth, which are the very ſweets of heaven, in heaven.

107. I do now wonder that any man hath, or can have any peace a moment, that hath not his peace made ſure, or a ſure peace made with God.

108. All other quiet, ah how unquiet will it prove in the end, that is not founded or grounded on this ſure foundation, or ground of Gods love in Jeſus Chriſt. 109. I

109. I wonder, Ah I wonder, men are not as it were continually torn in pieces, with fears, and cares, till all these fears are taken away by a lively living Faith, and their whole cares cast on Christ.

110. I wonder, Ah I wonder, that terrors do not alwaies terrifie them, that Hells torments do not affright and amaze them, until that they have a sure and certain confidence, that Christ hath redeemed them from it.

111. I wonder, yea I much wonder that any man can call any thing else a good thing, but only this one thing that is so good, even Christ's goodnesse, and that he is mine, and that I am his even bone of his bone, and flesh of his flesh, and that I am sure, he hath so loved me as to give himself for me, to die in my place and stead; So that I am now reconciled thereby unto God, who is become my Father and my God.

112. I wonder, Ah I much wonder now, that any man can desire to live any other life, or dye any other death, than to God, and for God.

113. I wonder now, yea I now do very much wonder, that all men do not seek this one thing necessary, so necessary, to give up themselves, even all their all unto God, by good works and a holy life, to live to him only by whom they only live, and for whom only, they are and were created.

114. I wonder, Ah I wonder now, that any other life can give, or ſhould give us any, or the leaſt pleaſure; for thus to live in, for, and to God, is only to live, and he that thus lives, lives only, and none but ſuch do live; for thoſe, and all thoſe that live not unto God, are dead, though they be alive, yea though they do live.

115. The worſt of men, and all men, and at all times, wiſh to dye the death of the righteous, as *Balaam* did; but few, Ah few, ſincerely deſire to live the life of the righteous, for if they would they might, and be aſſured to their eternal and everlaſting joy, that if they did ſo live, they ſhould ſo die, and then ſo live with God, and in God eternally.

116. Ah let us then not only deſire, but alſo earneſtly labour, and endeavour ſo to live in this life, as we would live in the after life, when this life ſhall be no more, and to hate ſin, and love righteouſneſſe now, as thoſe do, and ſhall then, and as we ſhall likewiſe, if we live in God with them; and he that ſo loves and hates here, ſhall ever live in Love for ever hereafter.

117. Let us love the Lord heartily in all things and for all things, knowing aſſuredly, that all things that he doth unto us, is in Love.

118. Therefore if the Lord ſtrike me, I will rejoyce in it, becauſe it is his hand doth it; yea I will therefore mightily rejoyce.

119. What

119. What ever the Lord doth unto me, I will rejoyce mightily in it, becauſe he doth it, and becauſe he doth it unto me, therefore I know it is beſt for me, and I know that his end in it, is, to make me to rejoyce.

120. Strike then, O Lord, ſtrike, ſtrike and ſpare not, either on my body, or Soul, goods, or good name, when thou wilt, where thou wilt, and in what manner ſoever thou wilt, I am ready, moſt ready, and moſt willing to praiſe thee, to laud extol and magnifie thee, and to declare that ſo I would have it, yea that I would only have it ſo; for thou knoweſt, O Lord, my heart, and therefore that with my heart I heartily deſire to be, and have, what thou wilt have me to have and to be, thy will, O God, thy good will, and not mine, let be alwaies done, in me, and upon me.

121. I deſire to live in God only, that I may only live to and for his glory.

122. To glorifie God, is true glory, the glory only which is true.

123. To poſſeſſe God is true riches, the riches only which is true.

124. To get God is to get all; for all things elſe is nothing, nothing, yea nothing at all.

125. To be with God is to be free; for all things Lord, are ſtill in thee.

126. Thou art that all, that only all, that ever was, and ever ſhall.

127. I

127. I have nothing wherein to boaſt, but in the Love and mercies of my God, and of his mercies and Love I am reſolved ever to boaſt.

128. He that poſſeſſeth God, poſſeſſeth all things that he would poſſeſſe, and careth not, nor asketh not, nor regardeth not any other poſſeſſions.

129. He that feareth God rightly, feareth no other fears, how dreadful or fearful ſoever they be, no not his many great fearful ſins, nor death the King of terrors and fears.

130. He that enjoyeth God hath all the joyes he would enjoy, or can deſire to have; for to him, God is much more by much than all, and above all, things that can be enjoyed.

131. He that Loveth God truely and rightly, hath all that he loveth, becauſe he loveth nothing like him, or in compariſon of him, either in Heaven above, or on the Earth beneath.

132. He that pleaſeth God by walking well-pleaſing before him, hath, and he can deſire no other pleaſures; for to keep his Laws is all his delight, and the only thing that bringeth joy to his heart, and that feaſteth his Soul, with marrow and fatneſſe, yea with all pleaſant things.

133. He that thus giveth up himſelf to God, and acknowledgeth him for his all, ſhall have of him (here) as well as hereafter, much, I ſay much above all that he is able to ask or think.

134. He

134. He that only willeth Gods will, hath all wayes his own will at all times, in all places and conditions.

135. He that giveth himſelf to God, may be ſure that God hath given himſelf unto him more ſure, and therefore all that God hath is his.

136. He that would no other good but God, hath God, and therefore all good, for he that hath God ſure, hath all things elſe ſure he may be ſure, for in him are all things, and from him come all things, therefore to him alone, and unto none elſe, be only all honour, and all glory for ever and for ever.

137. Ah what a bleſſed, yea moſt bleſſed Heaven is it to walk in the wayes of God, which will aſſuredly lead us, and bring us to the Heaven of Heaven in Heaven.

138. To poſſeſs God, we muſt diſpoſſeſs our ſelves of our ſelves.

139. To be filled with God, we muſt empty our ſelves of our whole ſelves.

140. To have God, we muſt hate our ſelves, that is all, even all, that is not of God.

141. To ſee God, we muſt put out our own eyes, and not ſee with them, but with his eye only, only with his.

142. To feel God, he muſt be in us, and we muſt be in him.

143. To know God, we muſt firſt know our ſelves,

ſelves, as we are in our ſelves, then, Ah then ſhall we have our eyes opened to ſee him, and know him as he is to be known and ſeen, which is by faith from love.

144. To hear God, we muſt reſolve to be obedient unto him, then ſhall we ſurely hear his ſweet ſtill voyce, even of his own ſpirit within us, ſaying, Son be of good chear, thy ſins are forgiven thee, I am thy God, and I will be thy God and thy guide, for ever and for ever.

145. To fear God, is to walk uprightly in all his wayes, eſteeming them all holy, juſt, and good.

146. How, Ah how doth the heart of a Child of God open and ſhut, pant and gape, hunger and thirſt, grieve and groan after the goodneſſe of God, which is after his likeneſſe, to be like him, for it cannot elſe be ſatisfied, no not with all things, not with Heavens all, or that is on the earth, for God only is all his good.

147. I had much rather by much, have the grace to pleaſe God, then the grace of ſpiritual comfort, rather have the grace of Sanctification, then of Conſolation.

148. Let me get and keep my God with the loſs of all, and I will account it no loſſe, I ſay no loſſe at all.

149. The worlds all is nothing, I ſay nothing at all, to God our all, who is only all, even all only that is, or can be deſired. 150. Sure-

150. Surely, ſurely, the very ſoul of Religion is to ſerve God ſincerely, and heartily with our whole hearts and ſouls.

151. For a little, Ah for a very little which we give to God, he giveth much to us, let us not be niggards then, if we will, or deſire to have him bountifull unto us, and recompence our little with his much, our ſmall with his all.

152. No man, ſurely no man ever loſt or repented for giving too much to God, or for doing too much for him, for every mite we rightly give, a Talent at leaſt we ſhall receive, thus to love and fear the Lord in truth, is true wiſdome.

153. Ah the happineſſe, the unſpeakable great and true happineſſe to poſſeſſe God, and to be poſſeſt by him; if then ſo great here, Ah how great ſhall it be, and will it be hereafter, if the beginning here bring ſuch unſpeakable joyes, how unſpeakable will they be when begun there, where we know they will never paſſe away, or have an end.

154. I had much rather by much, have God with me and in me, and feel it, and know it, and have nothing elſe, then to have him and not feel him, and have all that my heart doth or can elſe deſire.

155. When, Ah when I am in his preſence, I am ſo ſatisfied to the full, that I ask after no other ſatisfaction, all other things are not regarded, no

nor

nor thought on, but thought altogether unworthy to be thought on, or in the leaſt regarded.

156. Poſſeſſe then, Ah poſſeſſe then, O God, my God, who art all my good, my whole heart, mind, thoughts and affections, that I may be all thine, and none but thine, alwayes thine, and ever thine, even wholly thine, until that thou haſt made me ſuch as thou wilt have me to be, which is holy as thou art holy, pure and perfect as thou, O God art, even in all things, in ſome meaſure like unto thee, ſo be it, O Lord God, ſo be it, *Amen*, and *Amen*.

In

In Bourdeaux Ann. 1659.

1. IF thou art, O God, my God, I am ſure thou wilt be my guide, and if thou art my guide, O God, I am ſure thou art my God.

2. If, O God, thou goeſt with me, I am ſure that all will goe well with me, but if thou goeſt not with me, I am ſure that what ever I do will be ill with me, and for me.

3. If thou art mine, O God, if thou art mine, I am ſure I am and ſhall be ever thine; but if thou art not mine, ſo ſure, even ſo ſure it is that I am not thine.

4. If I have thee, O God, for my God, I have all I need to have, but if I have thee not, I have nothing, (thou knoweſt) of all that I deſire and crave.

5. Let me then ſo find thee, that I may feel thee in me, and feeling, may rejoyce with that unſpeakable joy, which they only feel and find, that have found thee and fed on thee.

6. Let all things elſe what ever they be paſſe away, do but thee, O God, with thine own ſpirit abide in me, I ſay ever abide in me; and I ſhall I am ſure rejoyce and be glad that they be all baniſht what ever they be, and that it be ſayed of them all they are not, they are not at all.

7. Let me then, O God my God, so have thee, possess thee, find, feel, and enjoy thee, that my heart may be alwayes upright before thee, and transform'd, and conform'd like unto thee, even according to thine own heart, holy, pure, perfect, spotless and unblameable, that thou mayest henceforth and for ever, alwayes and ever own me for thine own.

8. I love truth in all things, it is only truth that makes all things unto me lovely, for where truth is, there we may safely and truly say that God is, for God is truth.

9. Let, O God, alwayes truth abide in me, and I in truth.

10. Truth is my joy, truth is my delight, truth is my food, truth is my life, truth is to me a continual feast of myrrh, mirth, and gladness, truth alwayes gladdeth my heart, and makes it to rebound upward, to skip and leap as a Kid on the Mountaines, and as a Lamb on the Hills.

11. Truth is to me as a pretious Oyntment, an eye salve, it is a healing and a comforting to me alwayes.

12. Truth brings down (as it were) Heaven unto me, and carryes me up againe into it.

13. Truth speaks loud in the ears of my soul, and fills it with joy, and continual and abundant rejoycings.

14. Truth warmeth my heart at all times, keep-

eth

eth the fire of love, joy and peace alive, that it never goeth out.

15. Truth is a balme to heal all ſores, to fill up all ſcarrs, to make us without blemiſh, faire and beautifull.

16. Truth never grows old, but is alwayes, young, ſtrong, and tender, it keeps us faſt to him, and him faſt to us, whom only we deſire to hold faſt, and never to let goe.

17. Truth hath power to weaken all that is amiſs in us, to bring it under untill it be conquered finally, and deſtroyed totally.

18. Truth inflames our hearts, that they are as a fire newly kindled, which cannot eaſily be quenched.

19. Truth aboundeth over all, and makes us to abound likewiſe, ſo that we know both how to want and how to abound.

20. Truth inableth to goe beyond all things, for truth bringeth us home to poſſeſſe all things, even to poſſeſſe God, the God and giver of all things, who is truth.

21. By truth we are inabled to lead new lives, and to have holy affections frequent in us, our hearts being ſet on earth.

22. Truth is lovely, amiable, beautiful, deſireable, as the fineſt gold that cannot be finer.

23. Truth maketh us (unlovely) lovely, beautiful, bright, ſhining, tranſparent and glorious, being

ing a beame, a ſpark, a coale, a little light of that great light, in whom we are comprehended, but cannot, Ah cannot comprehend, for he is altogether incomprehenſible.

24. Truth makes us alwayes lovely, fair and beautiful in his eyes, who can behold no falſity, no evil.

25. Truth is that mantle to cover our many infirmityes, and to make us that with bouldneſs we may approach that glorious Sun, and not be burnt; that glorious day, and pertake of its glory, that will cloud and eclipſe the errours that are yet in us, and make us to feel and to know that we are bound up in this bleſſed mantle with his hand that will take care over us and for us, that no evil any more hurt us.

26. Ah God, the God of truth, and my God, let this truth of thine never depart from me, nor I from it; let me ſhine in it more and more, that I may be reſplendent and glorious, alwayes ſhining in thy ſight, that thou mayeſt de ight to look upon me, to love me, and to honour me, making me thy delight, in and through the Son of thy love, and the Saviour and Redeemer of my ſoul, Jeſus Chriſt the Righteous, let my heart be alwayes a heart of truth, a true heart, ſerving thee unfainedly, and doing alwayes all that I do in truth, from love.

27. When God is preſent, there is preſent all

good,

good, for all good is in God, and from him proceedeth nothing but good, he being the beſt, the chief and the only good.

28. Accordinglie as we enjoy God our joyes abound, increaſe or decreaſe.

29. When we poſſeſs him, whatever other things we poſſeſſeſs, we poſſeſs them not, whatever elſe we hear, we hear not, whatever elſe we ſee we ſee not, whatever elſe we be, we are as if we were not, he being the ſouls all, even all that it wills, would, loves, or deſires; the ſoul is ſo glued to him, that it cannot be taken off by any thing that is either in heaven above, or on earth below.

30. Who can, ah who can recount, expreſs, tell, or ſet forth the gracious, magnificent, tranſcendent, bountiful bountifulneſs of our God in Jeſus Chriſt; its height is too high, its breadth is too broad, its length is too long, and its depth is too deep. As it is only his own Spirit that can tell what is in his mind for our good, ſo it is only they, they only that poſſeſs his Spirit that can comprehend in ſome meaſure the ſweet Sweets that he gives, that he powers and ſhowers down into the hearts of his beloved ones.

31. *The joyes of heaven are far above,*
Unto all thoſe that truly love,
Than all elſe be, that we do know,
That we taſte, that we feel, that we ſee.

32. *Go on, go on, O God, go on,*
To give me thy beloved Son;
Let him be mine, let me be his,
For he's my joy, my peace, and bliss.

33. *Let me in him, and he in me*
Be alwaies seen to live and be,
Then when this all shall pass away,
My soul with him shall ever stay.

34. It is unto thee, O Christ, that I come to have of thy self, thy self.

35. *Let the world and devil use all their skill,*
I am sure my God will be with me still.

36. I am sure that God will fit and prepare me for all trials and afflictions whatsoever, either before or in the trial of affliction.

37. Ah Lord, I beseech thee give me this grace, that I may desire grace, pray for grace, and prize grace here on earth, as I do and shall do glory hereafter in heaven, for I know that he that hath not grace here shall not have glory hereafter; and the more grace here, the more glory hereafter.

38. If then I live the life of grace here, I am as sure I shall live the life of glory hereafter.

39. Me thinks it is much too low a thing for a Christian to desire any thing, either here or hereafter for himself alone. If I desire any thing here, methinks it is chiefly for others, most of all for others to refresh and comfort them. I desire

to

to have that I may have to give; as for my ſelf, any condition (I praiſe God) would now fully pleaſe me, would now fully content me; yea, I am fully perſwaded that any bitter, yea, all bitters would be to me ſweet, in povertie, I ſhould find riches, in baniſhment libertie, in diſhonour honour, in contempt applauſe, in being deſpiſed rejoyce; and though I had nothing, yet me thinks I ſhould enjoy all things.

40. My God knows how much I deſire heaven, but more for his ſake then for my own ſake, he knoweth, that knoweth all the ſecrets of my heart, that with my heart and ſoul I love him more (much by much) then my ſelf. I am ſo unlovely to my ſelf, that I cannot, that I dare not love my ſelf but in ſubordination to him, and for him, that I may praiſe him, that I may prize him, that I may fear him, that I may love him, ah that I may love him, obey him, and adore him.

41. To love God I am unfit, I am unworthy, becauſe I cannot, ah becauſe I cannot love him as I would, as I ſhould. Indeed, if thus it were poſſible for me to love him, ah how would I delight even in my own love, and love my ſelf, if that I had ſuch a heart according to his heart, to love him only with my whole heart, even with a holy heart.

42. But I find my heart ſo dull, ſo dead, ſo cold, ſo benumm'd, ſo Icy and frozen, that there is not

that heat left within me (of love) as I would, as I desire, and as I should have for my God, for my good, for my heaven, for my bliss, for my rest, for my peace, and for my only joy, all which is my God.

43. Ah my Love, thou art altogether unlovely, because thou dost not, and because thou canst not love as thou shouldst what thou shouldst love, and because thou lovest so much too much what thou shouldst not love (thy self) thy unlovely loveless self.

44. Ah Lord, my Lord, it is thee, it is thee that my soul with all my heart would love, and would if it could love none else, love none besides, in comparison of thee; and thou knowst, O Lord my God, I desire sincerely, and would be filled with this grace of Love; but for thee alone, alone for thee, for thee, my God, my God, who art to me onlie lovelie; let I beseech thee all other love that is disordinate decrease, that loving these less, I may love thee more; love thee so as thou requirest and deservest, that is, above all things in heaven above, or on earth below.

45. I know, O Lord, that thou art with me of a truth, because thy truth is with me, that is, in me of a very truth.

46. Love from God fills our hearts with sincere and true love for God, or Gods love to us fills us with love for him, his love sweetly constraineth

us. 48. Ah

47. Ah how light, how light is that heart that is emptied of all ſin, being unburdened of that intolerable burden; for if a wounded heart cannot be born, ah then when ſuch a heart is made whole it muſt needs bring eaſe, refreſhing, comfort, and unſpeakable joy.

48. When God is in the heart it may be ſeen in the face, and perceived by the words that come out of the mouth; ſuch a luſtre is on the whole man, both within and without, when the preſence of God by his Spirit is within, he is ſurelie beautiful in the eyes of all beholders that delight and deſire to behold the face of God in Jeſus Chriſt, the very Majeſtie of God (in ſome ſort) is on ſuch a ſoul, and through the glorious light of Chriſts gracious face his face doth ſhine in the ſight of God, and all good men.

49. I will make no condition with thee, O God, but only this, that is, to love thee only in all conditions as my God, and my only good.

50. Ah Lord, I moſt unfeignedlie and humblie beſeech thee let me never taſte of this bitter bitter, that is, to find any ſin ſweet.

51. *But let all ſin, even all, oh all,*
Be unto me as wormwood and gall.

52. Ah Lord, I humbly beſeech thee never ſuffer the remembrance of the former pleaſures of ſin to pleaſe me, but let their remembrance be altogether diſpleaſing, hateful and deteſtable, and to be

be delivered from them; let it be unto me as the deliverance from death, and from Hell.

53. Let the fire of thy grace quench totally the heat and fire of all and every luſt, ſinful, and diſordinate affection, that I may henceforth burn only in the fire of Love to thy Laws.

54. The true life of God in a Chriſtian is moſt of all and plainlieſt ſeen by his hatred to all evil and ſin, and by his unfeigned, ſincere, ardent, and continual Love to all that is good; he loves all that is good in all, to ſee it though a far off; to hear it ſpoken of by any whatſoever; but to find it in himſelf, moſt of all joyes and ſatisfies him; to ſee any evil committed, or to hear any evil ſpoken by any, troubles and afflicts him; ſuch is his Antipathy againſt it, that he will not give it the leaſt hearing, or parley, no nor caſt the leaſt glance of an eie to favour it, it is abominable to him in thought, word, and deed, and in all its circumſtances, even in all. And as well hath the whole man, all the faculties of the Soul, hatred to the leaſt circumſtance of all ill, as well as to the greateſt; but the degree and meaſure, is according to the meaſure or degree, or nature of the ill, but its alike hated (ſincerely) as well the very leaſt as the very greateſt of all. And in the ſame manner and meaſure is his unfeigned Love to all that is good; he thanks, and praiſeth, and priezth God, for good thoughts, as heartily and ſincerely, as for

good

good words, or actions, becauſe he as plainly ſeeth the true Love of God in the very leaſt particular, as in the very greateſt. And 'tis the Love of God, which is his preſence in Love, that makes his Soul to leap within him, with joy. When that the Soul ſees his God, it ſees all his good, his Heaven, his bliſſe, his peace, his Love, his joy, his reſt his whole and only delight, contentment and comfort; But in the moſt good he ſeeth him moſt, and therefore deſireth to do the moſt good that ever was done, or is poſſible to be done, and therein he is beſt pleaſed, becauſe that pleaſeth his God beſt, and to pleaſe him is his only pleaſure, all his pleaſure, joy, and delight only; it is his Heaven, and therefore he makes it his only happineſſe.

55. Ah God my God, and my only good, let it be I moſt humbly and unfaignedly beſeech thee in Jeſus Chriſt, alwaies thus with me, that my ſoul may be ſatisfied, may be ſolaced, may be refreſht and comforted, by thy living in me, and by my living alwaies in thee, and unto thee, to thine eternal honour, praiſe, and glory, for thine own glorious and holy names ſake, give me this grace, that I may live this life here on Earth, until I come to live that life, that I ſhall after this is ended, live with thee in Heaven. So be it Lord. So be it. Amen. Amen.

56. *Ah how happy, thrice happy are we,*
Who both taſt, know, feel, find, ſavour, and ſee,
That thou liveſt in us, and that we live in thee.

57. Empty me, O Lord of all, even of all, that I may be fit to receive, and be filled with thy fulneſſe, even with thy bleſſed moſt bleſſed ſelf, the Ocean and Sea of all goodneſſe.

58. As long as we are full, or in part filled with World, fleſh, or ſelf, ſo much leſſe room there is for God; for when a Veſſel is full it can receive nothing, and according to the meaſure its empty, it is capable to receive.

59. How then, Ah how then ſhould we labour to empty our hearts of all that is not of God, that we may be filled only with God, with God only, and alwaies be thus empty, that we may be thus alwaies filled; for its clear according to the meaſure we are empty, we are capable to receive, and we ſhall receive from God, of his bleſſed fulneſſe, of unſpeakable joyes and pleaſures, if we are willing and labour earneſtly and ſincerely to empty our ſelves of our ſelves, and of all fleſhly worldly pleaſures and joyes, which are but meer fancies, vanities, fooleries, and toyes.

60. Ah Lord God, the Fountain and the Ocean, that can never be emptied, empty I moſt humbly and unfainedly beſeech thee, in the name and for the merits of thy Son and my Saviour Jeſus Chriſt, my heart of all things, even of all, what ever

ever it be that is not according to thy heart, that is not of thee, that I may pant and gape, hunger and thirst, long, and desire, to be filled with thee alone, alone with thee, with thee, who art only desirable, and to be desired only; grant that all the Worlds all, may be more and more unto me nothing, even nothing at all, that thou maiest be all mine, and I all thine, that I may love all things out of thee lesse, and lesse daily, and thee, O God, more and more, until I so love thee as it may not be possible for me to love thee more, that my Love may cause me so to sink into thee, as I may see my self in thee and thee in me, yea that I may be so swallowed up into thee, that I may not be mine but thine, not mine own at all, but thine own all, even all thine, Now henceforth, and for ever more, So be it Lord, So be it. Amen. Amen.

61. The greatest gift that God can give us, is himself by Christ, and then Faith to believe it; a heart to love him and rejoyce in it, and to praise him continually for it.

62. And this will work in us unfained sincere ardent true Love, which will cast out all fear, of doubting, and work in us a true fear, not to offend or grieve him any more, seeing he hath given us himself, to make us his for ever and for ever.

63. The greatest gift that God gives man here on Earth, is, to assertain and assure him, by his own

own Spirit, that he hath and will give him himself, for ever hereafter, to behold his face in Heaven, and that we are his, and shall be his for ever.

64. Ah Lord God, I beseech thee augment and increase my Faith, that it may remove the mountains of my sins altogether out of my sight, that they may never shadow thy graces in me any more; but that I may alwaies say, as now thine own Spirit in me causeth me to say sweetly, and boldly, that thou art mine, and I am thine, that so I may in all needs, wants, crosses, and afflictions whatsoever (say) I have enough, I shall not want, I cannot be poor, because the Lord is my God, and my Portion, for ever and for ever.

65. Ah Lord God, let me feel anew and afresh daily, what I have felt of thy Love and kindnesse in truth, and know more and more clearly that thou art mine and that I am thine; let me be still constantly assured that thou art my Lord and my God, and that thou wilt never leave me nor forsake me, but wilt live in me for ever and for ever.

66. Let all doubts and fears be scattered, that Satan may never gather them together to molest or trouble me, that my joy may be full, that I may alwaies joy in this thy so great Salvation, and be made glad by the light of thy countenance, shining

ſhining upon me, which is better much by much, and cheareth more than any wine.

67. It is a moſt ſweet thing to live free from all ſin.

68. To ſee our ſelves as we are in our ſelves, and as we are in Chriſt; in our ſelves black, ugly, deformed, loathſome, filthy and abominable; but in Chriſt comly, fair, beautiful, white, clean, pure, bright, delightful and ſpotleſſe, to ſee our ſelves in our ſelves darkneſſe, black, thick horrible darkneſſe; but in Chriſt tranſparent, tranſcendent bright light; to ſee our ſelves in our ſelves weak, but in Chriſt ſtrong; to ſee our ſelves in our ſelves barren, but in Chriſt fruitful; to ſee our ſelves in our ſelves very fooliſhneſſe, but in Chriſt true Wiſdom; to ſee our ſelves in our ſelves loveleſſe, but in Chriſt lovely; to ſee our ſelves in our ſelves nothing, but in Chriſt all things; to ſee our ſelves in our ſelves ſinners, miſerable ſinners, members of Satan, heirs of Hell and eternal damnation, but in Chriſt, Ah in Chriſt our Chriſt, without ſin, as if we had never ſinned, as members of his own glorious body, and coheirs with him of Eternal Life and Glory; thus Faith doth cauſe us to ſee our ſelves, when our eyes are opened.

69. I had much rather by much, have Obedience than any grace of comfort or aſſurance; I had rather much by much be wholly obedient and want

want assurance, than have assurance, and fail in any point of obedience.

70. Ah God my God, and my only good, give this grace that I may be wholly obedient, unto all thy holy Laws and Divine Commandments; for as thou lookest on it as the best of Sacrifices, so my Soul rejoyceth more in it, than in all graces; for me thinks it comprehends all graces to be obedient from true sincere unfained Love. Such a one would be wholy holly, do thy whole and holy will alwaies; for such a Soul makes the keeping of thy Commandments the only joy of his heart, and the solace of his Soul.

71. What, Ah what a sweet most sweet condition is it to live in God only, and to see our selves in him; for then the heart desires nothing else, nor the mind minds nothing else, nor the will chuse any thing else, nor the affections love any thing else, nor the Soul cares for any thing else, nay it rejoyceth for that it is thus divorst from all things else, an Ah, how it chuseth and desireth thus to be ever, to be ever thus, to joy only in God, and to make God only his joy.

72. The heart and Soul is then to the World, and to all the things of the World, as a man asleep, he values no more Crowns, Scepters nor Kingdoms, wisdome, strength, beauty, riches, honours, or pleasures, than a stock or a stone doth, or can do; he is so senslesse, so benum'd, frozen, icy,

icy, and cold, that he hath no ſenſe of feeling, he is caught up above all theſe high things here below, and when he doth return to conſider them. Ah how low, vain, and fooliſh, doth he account them, nay he maketh not any account of them at all, either great or ſmal.

73. He weeps to ſee that he hath eſteemed them as he hath, and laughs at their folly that do chuſe them for their choice, beſt, ſoveraign and chief good.

74. A Soul in ſuch a condition ſaith, what have I any more to do with ſuch Idols; Ah that I could, ſaith ſuch a Soul, ever enjoy my God ſo, as that all things out of him and beſides him, might give me no joy.

75. Such a Soul ſaith, when, and whilſt I have the beſt good, the ſoveraign good, take the other he that will; I would, Ah I would with my whole heart give all to any, ſo I could give the thoughts of it likewiſe, that it might never more come into my thoughts, but that I might be ſo ſwallowed up in God, as he might only contain me, and be all my all.

76. What hath the King more than the beggar, or what is he more? when he is aſleep (as to enjoyment) the beggar then wants nothing of what his heart deſireth, and the King poſſeſſeth nothing then, of all that he poſſeſſeth, according to the deſires of his heart, they are then alike

frustrate of all things, and possesse nothing.

77. Even so it is with the Soul, nay with the whole man, when he is drawn in, drowned, buried, or swallowed up in God, he is asleep, yea dead to all things out of God, and besides God, and saith, what are all these outward, glorious, beautiful Objects, to those which I did enjoy in God? Ah if I could, if I could, alwaies possesse these, what would I care for them? they are to me at such times even as if they were not, in comparison of what they are at other times. I can and do now heartily laugh them to scorn, and have them in contempt and derision, my God, my God, is so good, he is so good and so delightful, as he is now become my whole and my sole delight.

78. Ah if it could be ever thus with me, I am sure I should never want any of these things that the flesh craves, not bread to feed me, not drink to refresh me, not cloaths to cover me, having and possessing the things above, and could they. Ah and could they alwaies be possest, I think none but mad men and fools, will dare say, that we want any of the things below, though we should want them all. As to me, I am sure I should not find any want. If I could be alwaies, as I have been sometimes.

79. But, O Lord, I praise thee, O Lord I [illegible] and praise thee, that I am content with

with thy will, that is, yet to live in this Baca, in this Wilderness, and in this Valley of tears as long as thou wilt: yea, I am so content, that I pray heartily with my whole heart, Let thy will be done on me wholly as thou wilt, and not as I will or would, I desire to be only, only to be what thou wilt have me to be, thine, O Lord thine, and not my will be done, until thy kingdom come, *Amen, Amen*, So be it Lord, so be it, *Amen, Amen.*

80. To have all things, and not to have God sure, is to have nothing sure; to possess all things, and not to possess God, is to possess nothing; all things besides God is vanity, foolishness, nothingness, will fly from us, and leave us for ever, even then, and when we have most need of help, succour, and defence, but God will leave us never. If we be his, he will surely stand by us, defend us, assist us, and give us all that we shall stand in need of, yea, much above what we can ask or think.

81. The very least mercy or blessing, either on body or soul, which I have received from God, deserves much more praise, by much, than I am able to give unto God, though I should continually praise him, and live continually to his praise, for what am I, poor despicable I, that I should receive any thing from the hand of God! But oh how much less then from the heart of God (its love.)

82. I know, O Lord God, that thou haſt regard to my feebleneſs, to make me ſtrong; to my poverty, deſpicable povertie, to make me rich for ever; to my nakedneſs, to cover me with thy moſt glorious robes; to my emptineſs, to fill me with thy bleſſed, moſt bleſſed ſelf; to my uncleanneſs and filthineſs, to waſh me white, and to make me clean; to my uncomlineſs, to make me comelie; to my uglineſs, to make me lovelie; to my wretchedneſs and miſerie, to make me honourable and bleſſed; and to my nothingneſs, to give me all things for ever and for ever; So be it, Lord, ſo be it.

83. Who can, ah who can meaſure the earth, fathom the ſea, and count the ſtars in heaven, and yet how much more unable and hard is it to meaſure, to comprehend, and underſtand the height, the depth, the leng h, and the breadth of the love of God in Chriſt Jeſus our Lord.

84. His goodneſs is as his greatneſs, incomprehenſiblie great, and his greatneſs is as his goodneſs incomprehenſiblie good.

85. Thy preſence, O God, thy preſence, makes all things that are bitter, ſweet, and thy abſence makes all ſweet things bitter.

86. O God, thou giveſt ſuch gifts to men, that they can ſee even here in the fleſh (by the eye of faith) that which thou haſt prepared for them in heaven, that Chriſt and all his graces

and righteousnes is theirs, that heaven and eternal life and glory is theirs for ever and for ever, that their sins are all pardoned and done away as if they had never been; they see all that is to come as if it were alreadie come unto them; they have alreadie (as it were) what they shall have hereafter, even all those joyes, riches, and pleasures that are in God, and therefore they rejoyce even here with unspeakable joy.

87. Faith causeth us to read in that Book that is sealed up (our names written there) and our sins blotted out; Faith carries us often up into heaven, even whilst we are here on earth; thus Faith can, and thus Faith doth, do all things.

88. Heaven is heaven, O God, because thou raignest there, and hell is hell, because thou raignest not there; heaven is all good, because that thou, O God, that art all good dwellest there, and givest out continually of thy goodnes to make them all good (and like thy self) that are there; hell is all evil, because that thou, O God, that art all good art not there, for hell would not be hell if thou were there, O God, (in love;) it is thy presence that maketh heaven heaven, and it is thy absence that hell is hell; Heaven is filled with thy smiles, therefore it is heaven, hell is filled with thy frowns and therefore, ah therefore it is hell;

See here in some little measure what heaven is, and what hell is.

Heaven is filled with thy love, and therefore it is lovely; hell is filled with thy hatred, and therefore it is hateful; Heaven is free of and from all sin, and therefore it is heaven; hell is full of all sin, and therefore, ah therefore it is hell; Heaven poſſeſſeth, O God, the light, that glorious light of thy moſt glorious countenance, and therefore it is ſuch a moſt glorious light as cannot be comprehended with darkneſs, but hell is altogether diſpoſſeſſed of thee, O God, who art this light of heaven, and therefore it is all darkneſs, even black thick darkneſs; Heaven hath alwaies thee, O God, who art not only holy, but holineſs, who art not only wiſe, but wiſdom it ſelf, who art not only powerful, but power it ſelf, who haſt not only all things, but art all things, and therefore heaven is ſuch a heaven as it is, but hell hath thee not, wherefore it is all ſinful, wretched, and miſerable; heaven is heaven in heaven, yea, ſuch a bleſſed heaven as it is, becauſe thou haſt, O God, bleſſed it, and hell is curſed, yea, curſed as it is, becauſe thou haſt curſed it from thine eternal ever bleſſed preſence; They are bleſſed, and ſhall be ever bleſſed that are in heaven, becauſe they ſhall ever live with thee, and poſſeſs thee, O God, the God and giver of all bleſſedneſs, and they are curſed, and ſhall be ever curſed that are in hell, becauſe they live not in thee, poſſeſs thee not, and are not poſſeſſed by thee.

89. Ah Lord God that art this heavenly heaven, this light, this glory, this most transcendent incomprehensible, glorious light, this blessedness, this full, whole, entire, compleat, and perfect blessedness of all the blessed in glory, this holiness, this love, this most lovely holiness; Give me, I most humbly beseech thee, and unto all thine, such a measure of thine infinite grace, that we may (even here) sink into thee, and be swallowed up by thee, receiving continually grace for grace, and be alwaies altogether fully filled with thy blessed fulness, and be for ever separated and divorced from and out of all things that is not of thee, that we may henceforth lead such holy lives in all our doings, dealings, & conversations, so that after this life ended, we may with thee, and in thee, O God, our only good, live that everlasting life of peace, rest, joy, solace, and full contentment that shall never, ah that shall never know end; So be it, O Lord God Almighty, so be it, *Amen*, and *Amen*.

90. Ah Lord, give me this grace to hate sin, all sin, though there were no punishment due unto it, and sincerelie to love vertue and grace, though there were no reward for it; hate the one, because it is hateful in it self, and love the other, because it is in it self lovelie.

91. O Lord, let my love be true for thee, as thine is, I am sure, for me.

92. Let my love, O Lord, be hot for thee, as I am ſure thine is for me.

93. Let my love be ſtrong for thee, as I am ſure thine is, O Lord, for me.

94. Let my love be ſincere for thee, as thine is, O my Lord, I am ſure, for me.

95. Let my love be continual, O Lord God, for thee, as I am ſure thine is, and ſhall be for ever for me.

96. All the things out of God, and beſides God, are to a true believer but as huſks, but as the ſhell, but as dry bones, *&c.* But all things in God are the pith without the huſk, are the kernel out of the ſhell, are as marrow out of the bone; they are truly ſavory and ſweet, much more deſirable and to be deſired than gold, yea, then much fine gold, and the moſt pretious pearls.

97. He that is in God, and finds God in him, that is, the life of Chriſt within him, Chriſt, which is holineſs, to be writ on his heart, eſteemeth himſelf rich in the greateſt poverty; for he knoweth that all things are his, he ſtill carrieth about with him that unſpeakable treaſure, that unpuſible treaſure, that will make him truly rich, wiſe, and honourable to all Eternitie, and with this riches he maketh many rich; though ſuch a one be deſpiſed, he mocketh at their laughter and mockings, and ſincerely deſires and wiſheth that they had changed their eſtates for ſuch an eſtate as will

make

make them ſurely and truly for ever rich.

98. He that poſſeſſeth the riches of God (his ſpirit, eſteemeth the wiſdome of the wiſe (according to the fleſh) that is humane fleſhly wiſdome, to be but meer fooliſhneſſe, the treaſures of the world, though it were even all this worlds treaſure, to be but meer traſh, and all its honours and pleaſures to be but meer emptineſs, ſhadows, outſides, nothing, and can be all fitly compared to nothing, but to nothing.

99. Let me have thee, O God, alwayes, and I will alwayes ſay as *Jacob* did when he had thee; *I have all, and I am ſure I ſhall never lack any thing at all, for this life or the life to come, for thou art, O God, more then all, that is either in Heaven above, or on earth below.*

100. He that poſſeſſeth God thus, hath in ſome meaſure Gods likeneſſe, which is holineſſe within and without, and that bringeth true contentment, and he that is truly contented, wanteth nothing, but poſſeſſeth much more by much, than he, (which if it could be) ſhould poſſeſſe all the whole world, its riches, honours, and pleaſures, thus the man that liveth in God, knoweth, findeth, and feeleth, and therefore rejoyceth with unſpeakable joy, and this his joy, as no man knoweth, ſo no man can take it from him, it is the gift of God, yea it is the gift (God.)

101. What, Ah what heart is able to conceive,

ceive, or tongue expreſs the joyes, Ah the joyes, the joyes that he enjoyes, that thus enjoyes God, how, how, Ah how doth he rejoyce and triumph, having got ſuch a Victory, having ſuch a Crown of glory ſuch a glorious, moſt glorious Crown put on his head, much finer then the fineſt gold, and brighter then the cleareſt Pearl, or Diamond, thus faith makes ſuch ſouls triumph without controul, they are ſo fully filled with thoſe rivers of pleaſures that flow from Gods own right hand.

102. Thou art, O God, thou art, and there is none elſe, none beſides thee, God bleſſed for ever, give me I moſt humbly beſeech thee, if it be agreeable unto thee, thoſe joyes continually, that I may, Ah that I may continually fear thee, that I may continually love thee, that I may continually ſerve thee, and more and more, O Lord, much by much, give up my ſelf, ſpirit, ſoul and body unto thee, to worſhip and to adore thee, the greatneſs of thy goodneſs, and the goodneſs of thy greatneſs, which is ſo incomprehenſible and without end; Ah Lord, I leave my ſelf with thee, leave thou thy ſelf with me; I deſire (thou knoweſt) never to goe from thee, goe not then I beſeech thee from me, but let me be all thine, and alwayes thine, from this time forth and for ever more, *Amen*, ſo be it, Lord ſo be it, *Amen, Amen.*

103. the glory of my glory is, that thou haſt O God created me for thine own ſelf, for thine own glory.

104. Swallow

swallow me up so in thy self, that all things out of thee and besides thee (O God) who art my best good, may be swallowed up, that is consumed, that all mine may be all thine, & thee & thine mine.

105. I would much rather by much, that God should keep from me the greatest comforts, then not to see and know my failings and fallings.

106. Ah Lord, the sight and knowledge of my failings and fallings, calleth thee to have thoughts of good for me to send me comfort, by restoring me to thy wonted favour, and by giving me repenting grace, pardoning grace, and preserving grace.

107. By seeing my failings and my fallings thou pitiest me, O Lord, because I am in so pitiful a case.

108. Ah Lord, let thine eyes be alwayes open, and watch thou over me, to see me, in what case or condition soever I be.

109. I was indeed, I confess, heretofore ashamed and afraid that thou should'st and did'st see me and know me, I was so vile and filthy, and finding no true love in me for thee, I thought, O Lord, that thou had'st none in thee for me, but that thou did'st hate me, because indeed I was altogether hateful. But now I know (and for which I heartily and sincerely desire ever to praise thee) that thine anger is turned away, and that thine hand is stretched out still over me, to preserve, protect, defend, maintaine, and to do me good.

110. So

110. So that what I thought was my ill, I now know is my greateſt good; that thou ſeeſt me (O God) that thou alwayes ſeeſt me, and I would not but that thou did'ſt alwayes ſee me, as well when I am in my ſins, in my worſt caſe and condition, as when at the very beſt, becauſe at the very beſt thou canſt ſee (I acknowledge and ſincerely confeſs) nothing in me, that thou ſhould'ſt do any good to me or for me, ſo bad is my very beſt, ſo empty nothing and vile is all mine all. And knowing thee now, O Lord God, by thine own ſweet name of love and mercy, I am not (I praiſe thee) at all afraid, that thou ſee in me all my ſins (paſt) becauſe thou haſt given me a free pardon for them (preſent ſins) becauſe having pardoned thoſe, I am as ſure that thou wilt pardon theſe, neither am I afraid of my ſins to come, becauſe I know that thou art never weary doing good, and that thou never ſlumbreſt nor ſleepeſt, but alwayes watcheſt over me. Wherefore, O Lord, ſeeing that thou art become my Lord, and my God, I now moſt humbly beſeech thee to look on me at all times, in all places and things, what ever my failings or my fallings be, to recover me, and comfort me as thou did'ſt *Peter*; for I know, and firmly through grace believe, that what thou wert, thou art, and wilt be ever unto me a ſin pardoning God, a God pardoning all my ſins whatſoever: And ſeeing O God, my God, that thou art ſuch a God as thou art

art, give me grace, that whatever I do, I may do it to thy Glory, for thy Glory, and never more, Ah never more willingly, wittingly, or knowingly sin against thee, in thought word or deed, but freely and cheerfully depart henceforth from all iniquity, with my whole heart and Soul, even from all both the great and the small, that I may be ever thine, and all thine, from this time forth and for ever more, Amen.

111. Thus the Lord brings good out of evil, Sweet out of bitter, and gives us (as at this time, unto my poor Soul) new tokens, pledges, and assurances of his old Love.

112. Ah Lord, let this thy Love and kindnesse, even thy most loving and kind Love, be alwaies had in remembrance of me, and cause me to cling to thee, to cleave to thee, to hold thee fast, and never to let thee go, and let me alwaies say, the Lord be praised, the Lord be praised alwaies.

113. Ah Lord, seeing I have so deeply and so sweetly drank of and at this thy wel of consolation, let it be in me ever a well of living water, that may never grow dry, that I may alwaies suck at this breast, to refresh my Soul, when I am a thirst.

114. I sincerely confesse, and professe, were I to spend all my daies to praise thee, that the time would be too too short much by much, to shew forth thy loving kindnesse, and thy Love wherewith thou hast loved me. And therefore my soul

praiseth

praiseth thee, and rejoyceth; for that there shall be no end of that time which thou hast, O God, appointed, wherein I shall speak of and sing thy praises; it shall be World without end, that I shall praise thee, O God, the God of my Salvation, and my God.

115. O God, let this mercy be alwaies as fire to heat me, as food to feed me, as drink to refresh me, as wine to comfort me, as cloaths to cloth me, as riches of all sorts to inrich me; let it be to me alwaies all things. Let it not lose its worth nor tast by lying, but let it be alwaies as the honey-comb, dropping honey to revive and comfort and strengthen me, and that I never forget what a God thou art, and that thou changest not, thou art still the same God blessed for ever and for ever.

116. Ah Lord, let me never forget these thy mercies, but through grace and the presence of thy Holy Spirit, walk worthy of them unto all eternity, through the worthinesse, merits and obedience of Jesus Christ, thy only Son, and my alone Saviour and Redeemers sake, Amen.

117. Many times God is so good and gracious, so merciful and loving unto us, that then, even then, when we fear we shall see his frowns, that he will frown on us when we come before him; He, to our great astonishment and admiration smiles on us: When we fear that he will strike us with the rod of his anger, he imbraceth and kisseth

eth us, with the kisses of exceeding transcendent Love, when we fear he will be absent, he is then many times most sweetly present, surpassing much by much, all sweets conceivable, as he was at this time to me; which Ah that I could alwaies bear in mind, that I might henceforth and forever live as I should live, to his honour and for his glory only.

118. Thus is our God good, that he bringeth us good when we fear evil, and sometimes sheweth us that his goodnesse is so great towards us, for us, that he mindeth not our evil.

119. Surely when we mind it much, and afflict our selves, and are heartily ashamed and confounded, by reason of our weaknesses, failings, and imperfections, he sheweth that he will not punish us, when we do as it were thus freely and severely punish our selves; he knoweth of what we are made, and that we are but dust, and yet he delighteth that we love him, fear him, prise him, praise him, and believe him, and make him and his Love all our delight and joy.

120. Ah Lord, suffer me never more to require this thy exceeding great kindnesse, with the least, or any unkindnesse; but that I may henceforth walk before thee circumspectly and wisely, with a heedful, watchful, careful care, doing alwaies thy will, with my whole heart, mind and will.

121. When a Soul sees himself free from the Love,

Love, liking, or allowing of any ſin, it ſees its ſelf in God, and how it is made partaker of the Divine Nature, that it is a little ſpark or beam of that glorious Light; which is pure, traſparent, bright and clear, and having no mixture, nor no cloud; for ſin only brings darkneſſe in the Soul, ſin only is the cloud which eclypſes the Light of this glorious Sun; ſin only darkens, and weakens our ſight, and our knowledge, and hinders us that we do not nor cannot ſee our ſelves as we are in God, but when that ſin is done away totally, that is all Love, liking, and allowance; then are the eies of our underſtanding opened, and all darkneſſe is ſwallowed up, done away, and wholly and totally conſumed, and we are ſwallowed up in to this Divine Light, by which we are made to ſee and know our ſelves as we are in God, a part, (as it were) of this Light, even this Light it ſelf in ſome meaſure, it is ſo in us, and we are ſo in it; we ſee our ſelves clear and free from all fears and cares, being delivered from them, and having obtained the fulneſſe of knowledge deſired, or deſirable; that is, that we are partakers of him that is all purity, all light, all wiſdom, all ſerenity, peace, contentedneſſe and reſt, all paſſions ceaſing of deſiring more, for all the deſires are ſatisfied, having this knowledge, to ſee our ſelves and know our ſelves to be with him, and in him, which to know, to behold, is to partake of, and this is Eternal Life in us.

122. But

122. But when the mind of man (I mean only his thoughts) is on any ſinne, though never ſo ſmal, or never ſo little, if in the leaſt meaſure conſented unto, it robs him at that time, of all his happineſſe, his ſight is darkned, his eies are ſo dim, that he cannot look up, ſin is ſo heavy, ſo deviliſh, that it preſſeth the Soul downward, to Hell, to the Devil, which plainly ſhews its Center, whence it is, and what it is, for the time that it is thus liked, or loved, or but connived at, it metamorphoſes the Soul, and makes it inſtead of being God-like, Spiritual, Knowledge, Light, Purity, Serenity, Peace, Reſt, Comfort, Joy, and full contentedneſſe, to be in ſome meaſure, Devil-like, darkneſſe, fear, ſhame, horror, confuſion, condemnation, accuſation, hanging, yea falling, alwaies downward, and not able in the leaſt meaſure to look upward, or to hope, or to think, or to believe, this is the nature of ſin, and of the man that is in ſin, to be heavy, dull, faint coward, ſwallowing down, and giving it ſelf up unto all fears, horribly aſhamed and confounded, being darkneſſe, even black thick darkneſſe, darkneſſe it ſelf, and miſerable ignorance, which I take to be the greateſt and ſoreſt evil of all, to be deprived of this heavenly flower, of this heavens beauty, of knowledge, to ſee and know our bleſſed eſtates, of being in God, and Gods being in us, which is perfect, full, whole, and entire bleſſedneſſe, therefore the contrary (ignorance,) black thick ignorance,

rance, must needs be the contrary, the puddle, the filth, and excrement of Hell, in it self (as it were) entire, full, whole, compleat, and perfect cursednesse and misery.

123. Ah Lord God, how great, how transcendent, magnificent, wonderfully, exceeding and unspeakably great is thy bountiful goodnesse, in giving and forgiving what thou giveſt, and forgiveſt, especially unto me, despicable, poor, vile me, the first, chiefest, and greatest of all sinners, and the very worst of the worst of all men: how, Ah how my Soul doth desire unfaignedly at this time to prize and praise thee, I know that thou knowest. And Ah that I could tell and shew forth how and what thou hast at this very time done for me, in opening mine eies to see and know, and comprehend in some measure, and understand, what it is to be in thee, to partake of thee, and to be swallowed up into thee, & in a little (though very little dark measure) to know thee, but clearly to see, feel, and know, that I am comprehended of thee, that is, that thou art mine, and that I am thine; Ah Lord, suffer not I beseech thee, that the ignorance which I am sure that sin brings with it, take away from me this glorious portion of knowledg, to know, and feel, and see my self in thee, and that thou art and all thine, mine; Ah Lord, let this light of thine, which is thy self, always shine in me, that by it I may be kept from

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the black thick darkneſſe, of ſin ignorance and error, and that I may not hence forth walk in thoſe waies which lead unto ſuch deep deſtruction, as to eclypſe, weaken, darken, much leſſe put out or deſtroy this glorious beam of thy moſt glorious light, which through thy free, moſt free grace and mercy in Jeſus Chriſt, thou haſt at this time cauſed ſo brightly, clearly, tranſparently, and fully to ſhine upon me: Ah Lord, let this glorious Light of thine alwaies continue in me, that I may alwaies ſee my ſelf in thee, and thee in me, and know thee to be mine, and that I am thine, that thereby I may be inabled to tell of, and to ſet forth thy praiſes and that thou art ſuch a God as thou art, and to be deſired and ſought after only, being only the deſirable and the defired. And grant that the remembrance of this thy Love and gratious dealing with me at this time, may never be forgotten by me nor ſlip out of my mind, but that I may alwaies have it in remembrance, that it may be as a ſtrong Tower and bulwark againſt all and every temptation, that ſhall at any time fall upon me, and that hereby I may be made more and more able, to reſiſt every luſt and ſin, whether in thought, word, or deed; to hate it, and flye from it, as the greateſt, of all evils; as the fire of Hell, and the worm of Conſcience, eſteeming it the very worſt of the works of the Devil. Let it I moſt humbly beſeech thee, O our Father in Jeſus Chriſt, ſtrengthen and aug-

ment my resolution and hatred against all and every sin, as well against the least of all, as the very greatest of all; that I may more and more see all sin to be exceeding sinful, the bane, ruine, destruction, and destroyer of all good, blessedness and happiness. Ah Lord, hear me, and answer me, in Jesus Christ, and continue thus graciously to go along with me, to be alwaies by me, and to watch over me, that no evil at any time, either in thought word or deed overtake me, or come nigh me to hurt me, to the end I may walk before thee with a perfect and upright heart, doing alwaies all that is right in thy sight, that thou maiest, O Lord, more and more delight in me (the work of thy hand, and in some measure I hope, trust, and believe in Jesus Christ) the joy of thy heart, and that thou wilt graciously own me for thine own, and never be ashamed to be called my God; for Christ my Soul doth and shall alwaies bless thee, and to him, with thine own most glorious Majesty, and Holy Spirit of Grace, the Sanctifier and Comforter, be alwaies and eternally given, Honour, Glory, Power, Might, Majesty, Dominion, and Thanksgiving, for ever, and for ever Amen.

124. God he waiteth to be gracious, to bring deliverance to his children and servants, as they wait for the grace of deliverance.

125. Thus is our God good, gracious and merciful, Sympathizing with us, in our afflictions, as well as in our comforts. 126. Thus

126. Thus is our God a most gratious God. The God of all grace, and Father of all mercies, alwaies doing good, never weary, repenting, or standing still.

127. His fountain of Love, favour, grace, and mercy, is not only alwaies open for us, but alwaies running over, flowing out to run into us, he is abundant in loving kindnesse; yea his delight is to be alwaies doing good, he would that we would alwaies ask, that he might alwaies give.

128. It is not possible, but impossible, to be weary speaking unto God, when that we have his Spirit, or to be weary hearing of him speak to us, by the same Spirit.

129. His words are as the droppings of honey, the sweet of all sweets, sweeter much by much than the honey or the honey comb.

130. The Soul of a right Christian, of a true Believer, doth not, nor cannot desire more favour, than to be admitted to speak freely unto God, being fitted by him, and taught by his Spirit what to speak; for then he is sure to hear him, to speak to him again an answer of peace.

131. If it be so delightful a thing to us here in the flesh (whilst we are as it were so far from him) or at least seeing him far off, so darkly, his back parts only: Ah how comforting, how solacing, how transforming? to see his transcendent glorious face, as he is to be seen, and to hear his sweet

and sacred voyce audably, that we are his, and that he is ours. And when he shall have cloathed us with his own likneſſe, and have made us in some small measure glorious as he is glorious; for we shall then shine in the glory of our head Christ Jesus, putting on his glory.

132. Ah Lord God, be good unto me, and grant that through thine infinite fulneſs and goodneſſe, I may fill others that are empty with theſe thine overflowings, wherewith thou hast filled me, that I may feed them with this bread, and with those dainties, wherewith thou hast been pleased so graciously and plentifully to feed me, and that I may by communication, inrich them with this same imputable treasure, wherewith thou hast now and heretofore inriched my Soul.

133. Let me have nothing, Ah Lord, let me have nothing for my self alone, but let me be alwaies ready and willing, to give unto others, whatsoever it be that thou shalt give to me, to carry to them forthwith whatever thou thy self shalt bring me, to make them partakers of all whatsoever thou shalt make me at any time, yea (the best of times) partaker of, that thou giveſt in unto me when alone, yet grant, O God, that I may esteem it as a common gift, that is, to make it common, by giving it freely, liberally, and cheerfully, not repugningly, repiningly, or repentingly, as thine, O Lord, as thine, that we may altogether

go hand in hand speaking thy praises, and telling of all what ever thou doest for our Souls.

134. What ever God gives his children, what condition soever he brings them into, it is intended by him for their advantage and good, therefore they should alwaies rejoyce for all things; for high degree and low degree, for health and sickneſſe, for applauſe, and for contempt and ſcorn & not to do as many do, endeavour to turn what God intends for their comforts, into ſorrowing cares, and heavineſſe, and ſay that they are not fit for comforts and joyes, as if God knew not what were fit or fitteſt for them. How is it to be pitied and lamented, and God knows how I pity them, and lament for them, that thus turn his good into evil, even to themſelves, and their very Souls; that is, they labour with might and main, what in them lies, to turn his comforts into diſcomforts, his peace into warr, his ſmiles into frowns, his joyes into ſorrowing, to change (his intendments for their good) as much as in them lieth) unto their own hurt, ſhould we not be glad when we ſee and plainly perceive that he intends to glad us, and rejoyce when that he intends to fill our cup full of joy, ſhall we ſay (Ah God forbid) ſhew me not Heaven yet, give me not a foretaſt or a foreſight of it yet; leave me thus alone, and come not, O God, ſo nigh me with thy comforts; for thy ſmiles, and thy moſt

lovely and gratious presence overcome me. I would rather thy absence, and thy frowns, for a little space. What, shall we be sorry for that God is so good unto us? and say, that he doth us too much good; how dare any man choose any condition for himself? how dare any man presume to think, that he knoweth what condition is best for him, and be so bold as to say, that a contrary condition to that which God gives him and sends him would be better for him; as if God knew not when best to fill us with joyes, and when with sorrows, and when to take the one and the other from us. If he sends me alwaies joyes, I will alwaies rejoyce, and if he fill me alwaies with sighing and sorrows, I am sure he will fit me for that condition also; and also in it to make me to rejoyce: Let the Lord do unto me alwaies what seemeth him good, what he will, not what I will; his will not mine be done, now henceforth and for ever more Amen.

135. Deal with me, O God, the God of my Salvation as thou pleasest, let the Issue of all things be as thou wilt, only give me grace in all things to walk uprightly before thee.

136. If we have, O God, so much cause to serve thee for what we have already received, how much more for that, O Lord, which thou hast promised, and which we know thou wilt surely give us.

137. Ah Lord, let me cling to thee as a ſucking Child doth to the breaſt, for 'tis from thee that I can only ſuck the milk of conſolation, nouriſhment, ſtrength and comfort.

138. *Tis thee in us, and us, O Lord in thee.*
That doth from all ſin ever make us free.

139. O Lord, the Heaven of Heaven doth not contain thee only, but thou liveſt alſo in the loweſt hearts of thy Children, as well as in the higheſt Heavens with thy Servants, *Abraham*, *Iſaac*, and *Jacob*.

140. O Lord, thou knoweſt that I am content and willing too, to looſe much (as to my ſelf) that I may be able to give a little unto others.

141. I would rather write a little for others ſakes, then hear much for my own ſake only.

142. This looſe I have often had, and yet I deſire rather much by much, to be alwayes a looſer then a gayner, being more others (for the moſt part) then mine own, for in ſome meaſure (and for which I deſire Eternally to praiſe thy name) I have what I would have, and I am ſure I ſhall never looſe it.

143. Ah how glad am I when I can glad others, thou, O Lord, knoweſt the great joyes I have, when thou art pleaſed to uſe me as a means to make others to rejoyce.

144. When, O Lord, thou filleſt me, and then emptieſt me (as it were) into others, I account it not emptying but overflowing. 145. Ah

145. *So that by my loſs others might but gaine.*
I care not what loſs ſoever I ſuſtaine.

146. When, O Lord, thou ſpeakeſt to the heart, thou prepareſt, that is, makeſt the heart fit, to ſpeak fitly and preparedly to thee.

147. Thy tongue, even thine, O Lord, maketh our hearts and our hands, as the pen of a ready writer, alwayes ready to ſpeak or to write.

148. Thy graces, O Lord, many times flow into our ſouls as the full Sea with a high tide, lofully and ſweetly.

149. But Ah, how is the ſoul beneap'd and muddy, having no pleaſantneſſe, when the tide of thy preſence is gone out.

150. Return, O Lord, return, return unto me to fill me, that I may (at leaſt) be as often filled with thine overflowings, as emptyed of them by mine own out-goings.

151. Ah that I had thee ſo, O Lord, as I might alwayes have thee, poſſeſs thee ſo, as I might alwayes joy in theſe ſweet, pleaſant and delightful enjoyments of thy bleſſed, moſt bleſſed preſence, which only comforts and contents me.

152. Thy preſence, O God, thy preſence, thy preſence is much more eſteemed by me by much, then life, and ſweeter ten thouſand times ten thouſand, then the Hony-Comb of any pleaſure, more deſireable then the fineſt Gold or moſt precious Pearls, and to be prefer'd above many Rivers of Wine and Oyle.

153. Heap

153. Heap upon me, O Lord, I beseech thee heaps upon heaps of these thy favours, and cause these thine overflowings to cover the banks of my barrennesse and filthynesse, that I may be comely and pleasant in thy sight and esteem.

154. Fill me, O Lord, I beseech thee so full, as that I never grow empty againe of thy grace and goodnesse, of obedience and love.

155. Warm me, so that I never grow cold againe, but let this heat of the fire of thy love, burn and consume all the cold Winter frost of the weeds and roots of sin and Corruption, that my soul may be as a pleasant garden for thee, O Lord, my King, and my God to take pleasure in.

156. *Thou hast, O God, thou hast thou hast,*
in a very great measure,
Turn'd the Mountains of my sins,
into a Valley of pleasure.

157. God is my God, and therefore he will be my God alwayes, so whatever temptations fall on me, I will not fear them, for God who is my God, is stronger then all, and his love is above all, either in Heaven above, or on earth, or Hell below.

158. He that truly loves all good, must truly hate all evil, for love to good produceth alwayes in all, hatred to evil, for there is a contrary to every thing, as light is contrary to darknesse, therefore loving the one (good,) we must and can do no other

other then hate the other which is the contrary (evil.)

159. Having our eyes opened, our understandings enlightned, we then see sin in its colours, that it is in it self sinful, and therefore we must hate it, and we can then do no other but hate it, with perfect, which is sincere hatred, not only leave our sin, but heartily, unfainedly, and sincerely with our whole hearts, hate all sin, and loath all sin, being changed and brought out of darknesse, which is from sin, into the marvelous light of the knowledge of the love of God, we cannot being cloathed with his nature, loving what he loves (holiness and Righteousnesse) but hate what he hates, which is all sin and wickednesse, having put Christ Jesus on, we must put the other off, the world, flesh and Devil, and all their works, sticking to Christ, and holding him fast, we must and will, and can do no other still, then let goe our hold to all things out of him and besides him, for according as our love is to the one, so our hatred will be, nay is to the other, they being contraryes and opposite one unto another.

160. He that truly loves the wayes of God, which is Righteousnesse, must, doth, and can do no other then hate the wayes of the Devil, which is sin, we cannot serve two such Masters, it is impossible to love two such Contraryes.

161. By our true, sincere, and unfained hatred

to the one, we may see and be sure of our unfained, sincere, and true love to the other, and if we thus love truly all good, we love God truly, which ought and should assure us that we are beloved of God, yea that we are his beloved, through Jesus Christ the truly beloved, whom he doth and ever will love truly, & us in him, for his love is not yea & nay unto us, but yea, & in Christ yea and *Amen*.

162. He that hath thee, O God, hath all, and therefore he that wants thee wants all, though he wants nothing else at all.

163. He that possesseth thee, O God, possesseth surely the best possession that is or can be possest.

164. He that knows thee, O God, hath perfect knowledge, for none doth or can know thee, but from and by thy holy spirit of true wisdome and knowledge, all knowledge and wisdome else, to this is meer foolishnesse.

165. When we are in thee, O God, we are truly free, free from all evil, and filled with all good, for all good is in thee, and comes freely from thee, as the Rivers from the Sea.

166. Wash me, make me clean, O God, in and by Christ, that I may be pure in thy sight, even as gold well refined, without any dross or mixture, perfectly pure, pure in perfection.

167. By giving, we receive, that is, when our hearts are drawn forth sincerely to give what God hath given us, (I mean of spirituals) God gives us

what

what we would have, yea and much above what we did ask or could think.

168. When thus we beg for others, to have, that we may have to give; Ah how good, gracious & bountiful is the Lord unto us, in giving of us according to our hearts desires, even the very desires of our hearts.

169. When thus we desire grace, to impart it unto others, how agreeable unto God are our desires, how, Ah how doth he regard us, & reward us.

170. When thus we are beggers for others, God maketh us rich with the treasures of Heaven, with that true riches which will make us rich for ever, which is grace here, and glory hereafter.

171. When thus we mind others good and welfare as our own, making their case ours, sympathising with them, both in their good and evil, in their present and future happinesse, then we shew forth that we live in God, and that God liveth in us, for where true love is, God is, for love is God, and God is love.

172. When we feel want in our Brethren wants, and are filled with what they are filled, bearing their burthens of grief and sorrow with them, it shews that we are of one heart, and of one mind, that we are Brethren, if we have this compassion one of another.

173. And when we make their joyes our joyes, it shews plainly that there is one spirit in us, even

the ſpirit of the love of God (which is Chriſt Jeſus our Lord) who leadeth us in his paths, and teacheth us to practiſe what he hath commanded us, and his Children we are whom we obey, whether of ſin unto death, or of Righteouſneſſe unto life. By their works ye ſhall know (as God) who are his.

174. When thus we are unto others what we are unto our ſelves, it ſheweth plainly that we are members of Chriſts myſtical body, and that he is our head.

175. When thus we agree and ſympathiſe in one anothers honour and diſhonour, ſorrows and joys, we ſhew forth that we are not two but one, and this oneneſs ſheweth alſo, that we are one in Chriſt, that he liveth in us, and that we live in him, that he is ours, and that we are his.

176. And when Chriſt thus owneth us for his own, we may be ſure that when he cometh at his ſecond and ſudden coming in glory, we ſhall alſo appear with him, and be made like him, glorious as he is glorious, though not ſo glorious.

177. He that thinks any thing more worth then Chriſt, is not worthy of Chriſt.

178. He that would not willingly looſe all things for him, and for his ſake, ſhall never have him, nor of him partake.

179. He that holds any thing deater then Chriſts love, ſhall never partake of his love.

180. But

180. But he that loveth him above all things beyond all things, and more then all things, may ſurely ſay that he hath all things, for as Chriſt is above all, God bleſſed for ever and for ever, ſo he is all in all unto all thoſe that truly love him.

181. So ſure as we would, that he did love us, ſo ſure it is that he doth love us, and more ſure much by much, and ſo much as we would that he did love us, ſo much he doth love us, and yet much more by much, and ſo ſtrongly, and continually as we would that he did love us, ſo doth he, and ſo will he, even unto the end, for there is, nor never ſhall be any end of his love, he will love whom he doth love, world without end, for ever and for ever.

182. So ſure as we are Gods creatures, ſo ſure is he our God, and ſo ſure as he is the Father of all mercies, ſo ſure is he our Father; and therefore ſure it is that we are his dear children, and therefore ſurely he will be ever unto us a moſt loving and merciful Father; delighting to do us good, and to make us his very delight, in Jeſus Chriſt, our eldeſt Brother, bleſſed Saviour and Redeemer.

183. O Lord, I have no good in me but what comes from thee, I ſay none at all either great or ſmall.

184. From thee, O Lord alone, I have all that I have, therefore me and all mine, I confeſſe and acknowledg is all thine.

185. How

185. How weary, Ah how weary am I of my self? and yet not so weary as I would be, because I keep not thy Laws.

186. How loathsome, Ah how loathsome am I to my self, and yet not so much by much as I would be? because I love thee not, O God my God, as I would, and as I should love thee.

187. That God is what he is, is the greatest and chiefest joy of all those that love him, fear him, know him, and have given up themselves unto him.

188. The presence of God (which is Communion with him through his Holy Spirit) is the feast of fat and pleasant things, yea the Feast of Feasts unto that Soul, and every Soul that hath truly tasted of him.

189. In his presence is all joy, unspeakable joy, and from his right hand flow continual pleasures for evermore.

190. The good, and the only good that a soul in God desireth, chooseth, longeth for, and panteth continually after, being ever hungry and a thirst to enjoy, is, in some measure to be like him in all things, alwaies to be conformable unto him, to put him on, and that he may never put him off.

191. The goodness of God, is such all souls only goodness; the glory of God is such a souls only glory; the honour of God is such a souls

only honour; the wisdom of God is such a soul only wisdom; the riches of God is such a soul only riches; and the love of God is such a soul only love; God being only his, his only good, his only all in all, alwaies: All that is Gods, is dear and near unto him, yea is his dearest and his nearest of all things, either in Heaven above, or on Earth below, his cause such a soul makes his, and his truth and waies he is so wedded unto, as he only joyeth in the remembrance of them, and for that he is by his Holy Spirit thus strictly wedded unto them, having chosen them for his Love, his delight, his refreshings, and rejoycings, having his heart in some measure according to Gods heart, and his mind according to the mind of God.

192. All that is in all creatures, both in Heaven above, and here on Earth below, is from God, all their strength is from his strength, all their Power from his Power, all their might from his might, all their wisdom from his wisdom, all their love from his love, and all their lovelinesse from his lovelinesse, all their goodnesse from his goodnesse, and all their greatnesse from his greatnesse, all their riches from his riches, and all their peace from him who is the God of Peace; All their rest from him who is their rest, all their joy from him who is the God of Joy, all happinesse, felicity, and blisse, from him who is

all

all happineſſe in himſelf, and is his own felicity and bliſſe. Thus from Gods all, all Creatures, Saints, and Angels, have their all, and therefore they return unto him alwaies, as all due is, all Honour, Glory, Power, Might, Majeſty, Dominion, and Thankſgiving, for ever, and for ever.

193. Ah God, how great is thy greatneſſe? how good. Ah how good is thy great goodneſſe? how deliciouſly ſweet is thy ſweetneſſe? how lovely, Ah how tranſcendeotly lovely is thy lovelineſſe? how beautiful, Ah how beautiful is thy beautifulneſſe? Who, Ah who is a God like unto thee our God, abundant in lovingkindneſſe, alwaies doing good.

194. Ah moſt gratious, and moſt glorious Lord God, full of all grace and all glory; thou art all fulneſſe of all bleſſedneſſe, all the bleſſed are all bleſſed in thee, even from thy ever bleſſed bleſſedneſſe.

195. The Lord would not give me the World at full, till he had firſt fully given me Heaven, to the end that I might not love what I ſhould not, but what I ſhould, that I might not love moſt the leſſe, but the moſt; that is, having the true knowledg of the worth of heaven, I might chuſe it, prize it, love it, and make it my whole choyce, delight and love; for if the Lord had firſt given me my fill of the World (I ſhould doubtleſſe)

have ſatisfied my ſelf therewith, and reſted on it, and ſought only after it, and not have minded Heaven, nor the things in Heaven; I ſhould have made theſe low things here below, the higheſt things in my eſteem and choyce, and ſought no other Heaven than thus to have lived on earth poſſeſſing earthly things.

196. But now bleſſed be God for his goodneſs, though I have earthly things in abundance, I eſteem account and prize them, but as the things of earth, even as durt dung and droſſe, compared with the things of Heaven; yea with thoſe things of Heaven, that God giveth here on earth to thoſe that love him; for he that hath ſeen, that hath taſted, and that knows the one and the other, muſt needs acknowledg, confeſſe, and ſay, Ah how low are all theſe things here below, when compared with the things above, they are all even nothing at all, empty, poor, deſpicable poor low things.

197. The Lord would not ſuffer me to poſſeſs the things of the fleſh firſt, ere he had feaſted, reſatiated, and ſatisfied me with the things of the Spirit, with Heavenly and Spiritual things, that I might be able to make a fit choice, to chuſe fitly, and now he alone knoweth my deſire, my choyce, my aime and my end. Let him do all that ſeemeth him good, his will, and not mine, be done.

198. Ah

198. Ah Lord, make me more and more by much to hate all evil, becauſe it is evil, altogether hateful, and therefore to be hated.

199. But Ah Lord God, let me much more by much love all good, becauſe it is good and only lovely, and therefore only to be loved.

200. Let me hate all evil, becauſe it is not of thee O Lord, nor from thee, nor according unto thee, but contrary, yea altogether contrary unto thee, and therefore hateful, only hateful, and to be hated only.

201. But let me, Ah Lord, let me love all good and in all, becauſe it is from thee, O God, becauſe it is of thee, and according unto thee, and therefore lovely, beautiful, deſirable, and to be only loved.

202. Let me love only that, O Lord God which thou loveſt, and hate what thou hateſt, and as thou loveſt and hateſt both the one and the other, that is, alwaies, and for ever and for ever.

In Bourdeaux, Anno 1660.

1. THe happiness of a Christian in this World or in this life (he makes, as to me) to be strength against all sin, even against all, both great and small, against the lust of the eie, the lust of the flesh, and the pride of life, that he may totally overcome and alwaies, all sinful, worldly, fleshly lustings and affections, so that he commit not consent unto, no evil at all, either great or small, but serve the Lord continually in sincerity and godly simplicity, by all his thoughts words and actions, doing all good alwaies, that is possible to be done, at least, in his choice, will, and desire.

2. The comfort of a Christian in this life is in purity and holyness of heart, mind, affection, and thoughts, endeavouring alwaies with might and main, to his very utmost, that he be not carried away with vain, foolish, fleshly thoughts, cogitations, inclinations, or affections. The more Spiritual, holy, heavenly, and the more perfect he is, the more of the Divine Nature he hath, the more of Heavens beauty, glory and happiness is in him; the more he hath of the glorious, beautiful, and ever blessed impress of the Image of God in him, which shines forth unto his understanding

ing comprehenſion and reaſon, ſo irradiouſly and brightly, that he is comforted, delighted, and refreſhed, with the very joyes and bliſs in glory, he is made partaker of thoſe very joyes (though but in a ſmall meaſure) that the Angels and Saints enjoy in Heaven; for ſuch a ſoul poſſeſſeth God, and his glory, and happineſſe as they do; the difference only is in the meaſure, or quantity, and not in the certainty or quality, the Saints cup in Heaven is full to the brim, when given them, and they drink deep of thoſe pleaſures and joyes which are at Gods right hand. But we indeed here, have but a ſip, a taſt and away, they indeed enjoy theſe joyes alwaies without the leaſt intermiſſion. But alas our enjoyment of theſe joys, are ſhort, but a very little moment, we cannot ſo comprehend as they do how they are comprehended, we ſee but darkly and know but in part, however it is the ſame that they ſee and know, and ſo are all things ours as well as theirs, both things preſent and to come; for God being our God, we have as much as they have, he being our Portion, theirs is not, nor theirs cannot be greater.

3. Thus is a Saint on Earth perfectly, ſubſtantially, & effectually in heaven, though on earth (at times) and ſees and beholds things there, as they are; for a Saints heart which is his better part, and greateſt part, is alwaies in Heaven, though his body be on

Earth, his affections are above and burn in the fire of Love (alwaies) for the things that are above, purity, holineſſe, and love, his Meditations and deſires are on his God, in his God, and for his God; and thus he dwelleth in God, and God dwelleth in him, which is the ſole entire, and compleat comfort and joy of his life and ſoul, even as it is theirs that enjoy and poſſeſſe God in Heaven.

4. Put theſe two together, a Chriſtians happineſſe and a Chriſtians comfort; for they cannot be ſeparated, yea there is ſuch a oneneſſe in them, as though they be two, yet they ſeem to be but one; true one man may abound more in one of them, and the other in another. Now I am ſure that there is not the man alive, nor never will live, that knows the ſweet, the worth, and the excellency of them, but will confeſſe and ſay, that ſuch a man is the only happy man, the comfortable man, the peaceable man, the rich and the honourable man; Ah man, man, who ever then thou art that ſhalt be brought by Providence, I mean the Spiritual and moſt favourable Providence of God to peep here into; I pray thee, endeavour to pry and look into this perfect Law of Liberty more fully, more clearly, more plainly, than yet thou haſt, and thou ſhalt find what I have expreſt, thy ſelf to be even in Heaven, and Heaven to be in thee, though thou art on Earth, to be in God

and

and God to be in thee, which is both men and Angels only good, bliss, happiness, comfort joy and rest, which good Lord for thine only holy names sake in Jesus Christ I most humbly beseech thee cause me more and more to know, to feel, to love and long after, and that it may be my only imployment to find out this incomparable good, this wisdom of wisdom, those joys of all joys, the only true and satisfactory, and to be desired, esteemed, and rejoyced in. Let me then, O God my God, I beseech thee be sequestred from all things that tend to please, satisfie, refresh, solace, content or delight the flesh; for I earnestly would, O God, if thou so wilt, that thou wouldst alwaies be all mine all, (for thou alone thou knowest) O God my God, art only able to satisfie the ambitious and exorbitant covetous desires of my mind, heart, and soul; for it hanckers and hangs on thee, as thou knowest continually; let me have thee, O God let me so have thee, as I may find and feel; that I have nothing else, what ever else I may have. Let me be swallowed up and consumed in thee, yea let me I most humbly beseech thee, be as it were dead and senseless, to all things out of thee, and besides thee, and give me grace, that I may so live to thee here, that I may ever live with thee hereafter, as there; so here, to bless, praise, magnifie, laud, honour and extol thy holy ever holy, most blessed,

most

most great, most gratious, and most glorious name. So be it Lord, So be it. Amen. Amen.

5. A Christians life should be (me thinks) but a good thought, that is, alwaies thinking of God for good, or at the most but as two thoughts, one of Gods Goodnesse, Love, Mercy, and Kindnesse; and the other of our own desparate badnesse, unkindnesse, ingratitude, and misery. Thus even thus (me thinks) we should alwaies be, all the day long, all our daies, unto the very end of our lives.

6. According as is our Spiritual warfare (within us) so is our peace, if there be an universal warr in all the faculties of the Soul, and members of the body, against all sin, then and only then do we enjoy peace, true peace, full peace, and perfect peace. Wherefore make first a Covenant with thine eies, that they gaze not abroad, nor look irregularly, or wantonly. Secondly, with thine ears, that thou take no pleasure, but avoid to hear all vain, idle, foolish, or sinful talk. Thirdly, with thine hands, that they touch no unclean thing, that is, that they serve not as an instrument (at any time) to do any evil. Fourthly, with thy feet, that they carry thee not to do the thing at any time, that is not altogether right in Gods sight and esteem. Fifthly, with thy tongue, that thou speak not vainly, lightly, idly, foolishly, hurtfully, slanderously, or sinfully. But that which shall honour thy God, edifie thee here, and comfort

fort thine own soul, and give thee joy in the day of the Lord Jesus Christ. Sixthly, with thy mirde, that thou mind only the things of God, and what are according to his mind. Seventhly, with thy heart, that thou love not, seek not, choose not, prize not any other thing, than what is according to Gods heart. Eighthly, with all thy affections, to love what God loveth, and to hate what God hateth, and as he loveth and hateth them in sincerity and truth continually. Ninthly and lastly, but not the least, with thy thoughts, to suffer no evil, vain, Idle, foolish gadding worldly affection to settle it self there a moment, keep out all things thence, but thy God, and the serious thoughts of his goodness, and of thine own badness, of his mercy, and of thine own misery, of his Heaven, and of thine own Hell, of his glory, and of thine own shame, of his beauty, and of thine own deformity and ugliness, of his light, and of thine own darkness, of his fulness, and of thine own emptiness, of his fruitfulness, and of thine own barrenness, of his power, and of thine own weakness, of his Wisdome, and of thine own foolishness, of his Patience, and of thine own frowardness and pevishness; in a word of his riches, which is above all, over all, and more then all things much by much, either in Heaven above or earth beneath, and of thine own despicable poverty and nothingness at all, only a sinful nothing, or nothing but sin.

7. If

7. If thus thou endeavoureſt to keep out all things (but God and his wayes) out of all thy thoughts alwayes, thou ſhalt I promiſe thee live ſuch a peaceable, quiet, comfortable, ſanctified, holy bleſſed life, as is unutterable, unexpreſſable; for as thy thoughts are, ſo will be thy comforts, or diſcomforts, thy joyes and rejoycings, or thy reproaches and bewaylings. Do thou thus draw near to God, and thou ſhalt find him, and feel him, and perceive him, and ſee him to draw near unto thee, by his graces here, which will bring thee to poſſeſs himſelf, his Heaven and his Glory for ever hereafter.

8. God doth not give us ſuch a meaſure of grace here to free us altogether from our Corruptions, infirmities and failings, for theſe two ends (as I conceive) firſt, that we be not lifted up above meaſure, as we ſhould be, and think our ſelves to be ſomething, and that we are cloathed and rich, and full; God knoweth that it is better for us to ſee our Poverty, nakedneſs, and emptineſs, that we may be Inheritors with the Saints in life of all the promiſes, both of things preſent and to come. And not to be ſhut out of them with the evil Angels, and have our Portion in the Lake of fire and Brimſtone world without end. Again, ſecondly, If thus we did live at our hearts eaſe, alwayes without temptations, failings or falls; we ſhould ſurely with *Peter*, fooliſhly make Tabernacles here, and

and not care for any other Heaven; for indeed it would be a Heaven. But not, Ah not such a Heaven as our God hath prepared and provided for us above, where we shall see him as he is to be seen, and know him as he is to be known. If we had here all that we would have, or could desire and crave, we should not with holy Heavenly enlightned Saint *Paul*, desire to be dissolved and to be with Christ; which as he sayed well, truly, and divinely, was much better by much, yea best of all. And if we were not at times tempted, how should we manifest the gifts and graces of Gods spirit in us, as now through grace we do by our fightings, strivings, struglings, wrestlings, contendings in the heat of Zeal, and fire of fervent love in truth, to keep our selves as valiant Combatants in the holy Lists of his Divine and blessed Lawes and wayes, not flinching at all, or drawing back in the least, or moving a foot. But standing it out to the very last breath against all our spiritual Enemies and Adversaries, within and without, of Devils Lusts, worlds Lusts, and fleshly Lusts and Corruptions. And here, by constant and faithful engagements in this holy war, in this spiritual combate, in this Angelical fight, for the honour and glory of the Eternal God, the King of Kings, and Lord of Lords, we are confirmed, assured, strengthned, and setled by the whispers and sweet voyce of his holy spirit within us, to our souls and Consci-

ences,

ences, that we ſhall in due time be made through his ſtrength and continual aſſiſtance more then Conquerors; and ſhall at laſt ſit down and reſt in peace Triumphantly, with the Patriarks, Prophets, Apoſtles, Martyrs and Saints, wearing for ever the Crown of Victory and Glory, in Glory, and be arrayed with the long white robes of Chriſts Righteouſneſs, worthineſs, merits, and obedience, and ever live with him and his bliſs, enjoying for ever and ever his preſence, his Heaven, yea himſelf, who is the bliſs of all bliſs, the top and Crown of all joy; the Heaven of Heaven in Heaven, and the glory, beauty, ſplendour, and ſublimity of Glory in Glory.

+ 9. See then, and conſider, how much better doth God deal with us, and carve to us, then we can or would for our ſelves; how much, Ah how much better is he to us and for us, then we would be to and for our ſelves, how much more over and above hath he prepared for us, and will ſurely give us, then we are able to ask, then we are able to think; wherefore let us learn to let him alone, and pray him to deal with us, and do for us, as ſeemeth him good; and alwayes ſay in all things, ſo Lord, ſo would I have it, ſeeing thou wilt have it ſo.

10. I alſo conceive that God ſuffers us to fall at times for this end, or the like, that by our fall, we may learn and be made to ſtand the faſter, to

riſe

riſe the higher, and to ſtick the cloſer unto him, who only is able to hold us up, and to keep us from falling; me thinks if we did not ſometimes fall, not that I deſire to fall or ſtumble at all, neither to ſin in the leaſt, to have grace abound; but me thinks if we did not at times fall, we ſhould not ſee his Fatherly love ſo clearly, ſo greatly, in taking care of us to preſerve us, by protecting of us from greater evils and dangers; for when he hath lifted us up againe, after we have fallen, Ah how do we cling to him, how do we hold him faſt, how do we endeavour to have him alwayes in our ſight, and how do we cry after him, when we perceive any evil of affliction or temptation to be nigh us; and how do we caſt our ſelves down before him at his feet, and bewail our infirmities and weakneſſes, begging ſtrength from him to ſupport and keep us up; how do we wonder and are aſtoniſht to ſee the fire of his wrath kindled againſt the wicked, and againſt evil doers, and yet that ſuch wicked evil doers (as we are) are not conſumed; to ſee fire in the buſh, and yet the buſh not burnt.

11. Thus we may plainly ſee that God ſeeth all to be good for us, yea beſt of all, which he ſendeth us, cauſing every thing to work together for our good. Ah, ſeeing then that his love, mercy, and goodneſſe is ſuch, and ſo great for us, let us always mightily praiſe him, and prize him at the very higheſt price, and give up our ſpirits, ſouls and bodyes

to

to live to him, and for him, and unto, and for his praiſe, honour, and glory, it being our glory and our honour, our happineſs, and our bliſs that he is ſuch a God as he is; To him alone therefore be given alwayes, all honour, and glory, and praiſe, for ever and for ever.

12. Laying out, is laying up; laying out of earthly treaſure on earth, with a heavenly heart, is to lay up heavenly treaſure in Heaven, according to Gods word, and his heart.

13. God giveth unto his Children, of his own ſtrength (to overcome as it were (himſelf) he delighteth to be (as it were) overcome by them. And to make us more than Conquerours.

14. Ah the mercy, the mercy and bounty of God and the miſery of man, that God being ſuch a God as he is, ſhould notwithſtanding continue to do ſo much for man, and man nevertheleſs continue continually to do ſo much againſt his God, I ſay againſt his God, even then, when he knoweth God to be his God.

15. Ah Lord, how is it that thou ſhould'ſt take pleaſure to mind us ſo much as thou doſt, although thou knoweſt well our evil minds, and how little we mind thee; and although thou telleſt us by thine own ſpirit, how that we are near and dear unto thee, even alwayes in thy mind and heart, to do us good for ever and for ever. Ah how great is our miſery to have ſuch depraved natures, and

ſuch

such Devil-like hearts, to pay thy merciful kindneſſe with such high unkindneſſe and ingratitude, to thee who art our only good.

16. How is it, O Lord, that thou takeſt such continual care and payns (as it were) and art at so much coſt, to overcome us with thy loving kindneſſe, and yet we remain so brutiſh and senſleſſe, ſtupid and unkind, that we will not (but refuſe) to be overcome.

17. Ah the miſery, the miſery of man, who is never weary, nor would never be weary of doing evil, yea all manner of evil againſt his moſt kind and loving Lord and God, who is so good to him, as he is never weary nor repents of doing of him good, notwithſtanding his continual doing of evil, or doing of all evil continually.

18. A good heart giveth unto the Lord freely, cheerfully, willingly, and rejoycingly, of all that he hath, and alwaies acknowledgeth, and ſaith, of thine own, O Lord, I will and do give thee.

19. When that the Lord giveth unto ſuch a ſoul Grace, he giveth him Glory; when he giveth him outward things, he praiſeth him, and enlargeth his bowels of compaſſion unto the Saints.

20. Such hearts deſire mightily, largneſſe of heart, or large hearts, to give according to what they receive, whether it be Spirituals, or Temporals, nothing is so near or dear unto them, as the work of the Lord, which is to do his will in all

things, from the very higheſt of Grace, to the very loweſt of things in Nature.

21. Ah Lord God, let me alwaies bear thee in mind, when ever I mind, that is, think on any thing.

22. Let me, O Lord, I moſt humbly and unfeignedly beſeech thee, do every thing that I do, as knowing and remembring, that thou ſeeſt and all knoweſt the thoughts of my heart, and writeſt down all my words, and works on thy bleſſed book of remembrance.

23. Let me do all that I do before men, as before thee, O God my God, knowing that thou ſeeſt it and heareſt it.

24. And all that I take in hand to do, O God, before thee, Let me do it all, as if all the men in the World did look on me and ſee it.

25. Notwithſtanding the greatneſſe and numberleſs number of my ſins, thy goodneſſe, O God, was ſo great towards me, as moved thee to have compaſſion on me, and to pour out thy endleſſe and everlaſting Love and kindneſſe in mercy upon me.

26. Alſo O God, thou cauſedſt my own ſins to appear ſo great and filthy before me, that I was thereby aſhamed of my ſelf and confounded before thee.

27. So that ſeeing my ſelf thus polluted, filthy abominable, and unclean, yea abominably unclean, I left my ſelf willingly, I hated, and do hate

and

and do hate my ſelf truly, and I imbraced (through Grace) thy moſt gratious offers of Grace, Love and Mercy, heartily, and unfeignedly, returning unto thee with my whole heart, deſiring entirely and ſinſerely, an entire change from all evil to all good, from my own evil waies, to thy moſt bleſſed waies that are ſo good, ſo ſweet, ſo beautiful, ſo delightful, that ſince the knowledge of them, my ſoul hath been often delighted, refreſhed, feaſted, and ſatisfied in them, and with them.

28. Ah mercy of mercies, that thou wouldeſt, O God, be pleaſed thus in mercy to look on me, when I was fit and ripe for all thy Judgments; And when thou mighteſt juſtly have poured out the viols of thy wrath and fury upon me with the greateſt indignation, that then even then to kindle the flames of Love in my heart, from the continual burnings in thine, O God, in thine, to love, fear, ſeek, adore, and ſerve thee unfeignedly with my whole heart; Ah what mercy to this mercy.

29. Continue, O God, that art my God and only good; continue, Ah continue I moſt humbly beſeech thee, to be thus merciful unto me, that I turn not thy Grace into wantonneſſe; but in ſome meaſure labour and ſtrive to walk worthy of theſe thy rich and ſaving mercies, with which thou haſt, and wilt for ever inrich my poor ſoul with, and ſave it.

30. As a natural Father, a Father in the fleſh, is,

and muſt be ſtill a Father, and a child, a child, ſo me thinks it is with God our Heavenly and Spiritual Father; he having once begotten us, and we are born again, and are become his children by the Grace of Adoption, Juſtification, and Sanctification, he muſt be ſtill our Father, and we his children, unto Eternal Salvation. Though we do many times (as fleſhly children) not alwaies do the will of their Fathers in the fleſh, not pleaſe them alwaies, not ſatisfie or delight them, nor give them content, yet notwithſtanding they are ſtill children, nor they cannot ceaſe to be children, nor their Father to be their Father; even ſo, though we do not alwaies do what liketh God our Heavenly Father; but that at times which diſliketh him, and diſpleaſeth him, he as a good Father ſometimes puniſheth us, and ſometimes paſſeth by our failings, without puniſhment, eyeing what is beſt for us, and as a Father he never faileth us, neither wil he ſuffer us to fail of being his children. Once his children and ever his, his for ever, and for ever.

31. Ah Lord God, that art ſo glorious here in Grace, how tranſcendently glorious art thou in Glory? If the Earth be ſo full of thy Glory, how full is Heaven, O Lord thy dwelling place, where thou manifeſteſt thy ſelf unto the Saints, and they behold thy beauty and thy glory face to face.

32. If thy back parts be ſo beautiful, to our eies (here in the fleſh, how beauiful, Ah how beauti-

beautiful, O Lord, will thy glorious countenance be unto us in glory? where we ſhall ſee thee and know thee as thou art to be known.

33. Thy preſence even here, O Lord God, when we have Communion with thee, doth ſo delight and raviſh us, that we had much rather by much be a door-keeper in thy houſe, be a ſervant to the meaneſt of all thy ſervants, than ſit on Thrones and rule among the wicked that keep not thy Laws.

34. I have, O Lord, I confeſſe, abuſed thy mercies and do therefore acknowledge that thou mayeſt juſtly refuſe me all mercies.

35. I have walked contrary unto thee, O God, and ſtill do, and therefore I confeſſe that thou mayeſt juſtly walk contrary unto me, and give me up to do all the evil, that is in my heart, which is the very greateſt of all thy Judgments in this life.

36. We are the work of thine hand, we are thine own, and thou mayeſt juſtly do with us, all that ſeemeth good unto thee to do; for what is right in thy ſight, O Lord, is juſt, and right, and good.

37. When the Lord is with us for good, then he hath accepted of us, he is in us, and we are in him, one with him, and he one with us, we as bone of his bone, and fleſh of his fleſh, and he as bone of our bone, and fleſh of our fleſh; we are not two but one, yea there is ſuch an oneneſſe, as

we are one (in some measure) in all things, and have the same affections for all things, loving what is to be loved, and hating what is to be hated; there is a like purity and no mixture in our choyse of good, and in our hatred and abhorrency of evil, (as to the truth and sincerity if it) though much different in the degrees.

38. Thus even thus is man made (in some measure) as God, that is God-like. Thus even thus doth he partake of the holy and Divine Nature of God. Thus even thus doth God himself give of himself unto man, to make man like himself. That man may be satisfied as God is satisfied; but differently thus, God seeing all things in himself, from himself, and man seeing what is of God in him, is of his free gift, from his free Love.

39. That is, to have a heart according to Gods heart, to be alwaies satisfied in all Gods dealings and doings.

40. All that God doth is to have his own will accomplisht and done, and if our will (as it should) be according to his will, then are we well content in and with all that is done; for nothing is done or can be done, but that, and only that which God will have to be done.

41. The honour of all the Saints, is Gods honour, and their glory is to bring him glory, or to glorifie him as the Saints and Angels doe in glory.

42. Ah

42. Ah Lord God, let me as the Bee, make honey of the weeds as well as of the flowers, fetch good out of evil, as well as increase and multiply good from good, condemn sin where ever I see it, hate it most where I see it most, speak most against it, when I hear it most spoken for, and let the hearing and seeing of grace in others and from others, beget more grace in me, and let me lay it up as the Bee doth honey in the hive, for my self to feed on in the winter of temptation and affliction, and that as honey it may be sweet and comfort others also.

43. I am resolved, O Lord, not to be satisfied, until I find within me that thou art well and truly satisfied with me, and by my whole life and conversation.

44. I am, O Lord, resolved (through grace) not to be satisfied, until I find thy holy Laws so writ on my heart, that my heart be according to thy heart, and set and bent, and resolved entirely, and continually, and univetsally in all things to keep thy Law.

45. Ah Lord, let me so find thee alwaies within me, that I may alwaies do the things, and only the things that are right in thy sight.

46. Let my Love be so true, O Lord, for thee, as I may only love thy truth, that truth only, in all things, may be only lovely unto me.

47. Let my goings out be comeings in unto me,

that is, Let all, O Lord, that I do, bring me good, yea even my falls make me riſe and ſtand the faſter, relying on thy ſtrength, O God my God, who only art able to keep me both from ſtumbling and from falling.

48. Watch, O Lord, watch over my heart continually, that I depart not from thee, but that I do the things alwaies, that are in ſome meaſure according to thy heart.

49. The Lord gives his graces unto thoſe that rightly ask them, as we would do water at a Fountain unto all thoſe ſhould come for it in a due and right manner, give as well a thouſand, ten thouſand, yea a hundred times ten thouſand draughts to any one that ſhould need it, as one draught alone (ſo our God) ſuch is his fulneſſe, ſuch is his goodneſſe, that he gives as well and as willingly, all the deſires of our hearts and Souls, as one deſire alone, yea as the leaſt deſire of all, if we do but ask as we ſhould ask, and for that end or thoſe ends alone, that he hath appoynted them, and us to have them; for to give much, or little, is to him all alike; he cannot (ſuch a Fountain is he) be emptied, no nor leſſened at all by whatever he gives, he is ſtill the ſame, full of all bleſſedneſſe, and goodneſſe, alwaies ready to diſtribute and give unto the neceſſity of the Saints, never weary nor ſtanding ſtill, yeſterday, to day, and to morrow and for ever the ſame.

50. There-

50. Therefore to have much, is to ask much, ask and ye shall have, that your joy may be full. God doth not say or mean that we may or can be too bold, that we may ask too much. And to take away this scruple, or doubt, he promiseth that what ever we shall ask (believingly) in the name of Jesus Christ, we shall receive if we open our mouths wide, then we have his promise that he will fill them, which implyes that the way or meanes to have much, is to ask much, this holy Coveting and ambition he is well pleased with, and so good, bountifull and free our God is, that we cannot please him better, then after what ever we have asked, to believe that he will give us much more by much, then we are able to ask or think; whoever lacks Wisdome, if he ask it of God, he will give it liberally, for he upbraids no man, neither is he a respector of persons, having given us Jesus Christ his only Son, the Son of his love and delight (how) shall he not with him give us all things.

51. Surely, surely, seeing he hath, and daily doth give us such things as these, Himself, his Son, and holy Spirit, we may be sure we shall (as *Abraham* did) be weary, or leave asking, or God will leave giving, for weary he cannot be, fit then thy self to be filled; and I promise and assure thee who ever thou art, thou shalt not be sent empty away, what ever thy hunger and thirst be, whatever thy coveting

coveting and ambition be, thou ſhalt have to fill thee, to ſatisfie thee, yea over and above what ever thou canſt ask or think (believe) for all things are poſſible, yea eaſie for him to do.

52. The life which delighteth the Lord, and which he would have us to live, is to live unto all holineſſe and godlineſſe every day, even as we would do, if we knew it to be our laſt day, yea to live every moment of the day, all our dayes, as if it were our very laſt moment.

53. The death of the Righteous every one (ſeemingly) deſires to dye, but truly I may ſay of the moſt that thus ſay, be they whoever they be, that they know not well what they ſay, becauſe, that perhaps, not one of a thouſand but denyes it in his deeds for the death of the Righteous, in which the Lord delighteth, as in their life, and which honours him moſt, even as a holy and godly that is God like life doth; Is I ſay this death of the Righteous is (as I take it) to die daily, yea every moment of the day, to all ſin, even to all both great and ſmall, in thought, in word, and deed; to dye thus, is to honour, glorifie, and dignifie more the Lord, then to dye any temporal death, on the Rack, in the flames of fire, or to be buried alive, &c. 'Tis not with theſe, Ah not with theſe Sacrifices of our fleſhly lives, but with thoſe Sacrifices of our Luſts Corruptions, and ſinful affections, that God is well pleaſed, refreſhed

as it were, and delighted. These Sacrifices send up sweet Odours in his Nostrils, these are pretious in his eyes; I, thus, thus doubtlesse it is, that the death of the Saints are pretious in the eyes of the Lord, to put to death those cruel ones, those Enemyes of our Eternal life, of our souls salvation, that put to death the Lord of life and glory himself, (in his manhood) this is to be valiant for the Lord, to do wonders, or wonderfully, to fight well his battels, and to help the Lord (as it were) against the mighty; Ah how is he delighted, that we will avenge our selves thus on his Enemyes, and spare none alive, but as *Samuel* did, hew *Agag* the King (himself) in pieces; this is to be jealous for the Lord with a godly jealousie, and to have our love for the Almighty to be as hot as fire; Ah thus, thus, if we pull out our right eyes, and cut off our right hands, we shall be sure to enter into life, but not maimed, but whole and entire. And he that is thus willing to loose his life, shall save it, and he that will spare or save his life, that is his life of sin, or fleshly life to live in and commit sin, shall surely loose his life, both Spiritual, Temporal and Eternal.

54. He that thus dyes all the day long, all his life long, dyes much more gloriously by much in the eyes of the Lord God, and in the eyes of all his enlightened Children; then if he did suffer in the flesh constantly all his dayes the cruellest death

of

of any of all the Martyrs. Ah to ſuffer thus, is to ſuffer truly, is to ſuffer rightly for the cauſe of Chriſt, and the honour of the Goſpel; for 'tis not, Ah no, our outward ſufferings in the fleſh, that delighteth the Lord, for he is a God of joy, & would that we did alwayes rejoyce; and is there any other thing that we do, or can do, that gives us ſo much cauſe to rejoyce, as to be delivered out of the hands of all our Enemyes, and to ſee them lye ſlain before our eyes, as the *Egyptians*. Ah then, then may we ſerve him without fear, then and thereby do we ſerve the Lord in Righteouſneſſe, and true holineſſe, and he that is thus faithful unto the death, to put ſin to death every moment of his life, ſhall be ſure in the end of his dayes, to have the full end of all his deſires, and to wear for ever the Crown of Eternal life; he that thus fights ſhall overcome, he that thus ſuffers no ſin to raign in his mortal body, ſhall raign with Chriſt in bliſs and glory, world without end, *Amen, Amen.*

55. Thus then to live, and thus to dye, is to be ſure we ſhall live with Chriſt Eternally.

56. He that doth live thus, and thus puts ſin to death, lives that life and dyes that death daily, as moſt of all honours God, and which brings him moſt glory, which is the thing only, or the only thing, (as I ſuppoſe) that all Gods Children moſt deſire and long for in this life.

57. He that thus lives, ſhall ever live; and he that

that thus puts sin to death, is past from death to life, and shall never see death, that is the power of death to terrifie him; for death is swallowed up into Victory; death when it comes shall carry him in triumph, yea triumphantly into the blessed armes of his blessed Jesus, who hath thus redeemed him from Hell, from sin, and from death, to live ever with himself in bliss, and glory, an Eternal life.

58. When I shall find that sin is thus put to death in me, then will I say bouldly, that the Lord hath sent his destroying Angel to do it, that he hath done it with the word of his power, with his own voyce; who is that blessed Arch-Angel of the Covenant of peace and reconciliation.

59. When I shall find that sin is thus rooted up in me by the roots, then will I say, that the Lords hand hath done it; for I know that none but the Lord himself can do such wonders, and work wonderfully thus.

60. When I shall find that sin is destroyed in me, then will I say that the Lord hath visited me gratiously, that he hath spoken peace to my poor soul, and revived it, and refreshed it, then may I say he hath been with me of a truth, and not regarded the low estate of his poor Servant.

61. When I shall find sin dead, then will I say as the Lord liveth, and because he was put to death, and now liveth, I shall live also.

62. Sin

62. Sin being thus baniſht and caſt out, then ſhall I ſee my ſelf free, and taken O Lord into Covenant with thee, then will I ſay, I am no longer under the Law, but under Grace; which gratious favour, O Lord, do me, that I may henceforth and for ever live unto and for, thine Eternal honour and glory.

63. Ah Lord God, that wert faſtned to the Croſſe for my ſins, and to ſave my poor Soul; faſten my ſins there, and let them never get looſe again, and Ah Lord, let my Soul live ever in thee and poſſeſſe thee ever.

64. Ah Lord, that raigneſt over all Principalities and Powers, reign I moſt humbly beſeech thee over all theſe Princes, and Powers, that have Dominion over me, that I may be brought into ſubjection unto thy moſt holy Laws and live obediently keeping all thy Divine Commandments. That thou, O Lord God, who art God over all bleſſed for ever and ever, maieſt be my God ever, over all, and bleſſe me alſo for ever and for ever, that I may ever live in thee, and thee in me. Amen, Amen.

65. If we be ſo willing to unſtrip our ſelves of our cloathing at night, and to lye down on our beds naked to uncloath our ſelves of all our glory and honour, pomp and beauty, and to unmind that we are what we are, to the end we may enjoy a few hours quiet and reſt; Ah how willing ſhall

we

we be to unstrip our selves of all that we possesse, and of our lives too, when that last long night of death shall come and appear to fetch us up from hence, that we may be ever with the Lord, who is our Eternal and everlasting Portion, our infinite and incomprehensible good, and blessed rest and peace, which shall be as it were, ever beginning, and never end nor cease.

66. Ah our God that art what thou art, and yet wilt be pleased to be ours, and to own us for thine own.

67. Ah Lord God, though others satisfie themselves to hear of thee, let me not be satisfied till mine eie see thee.

68. Though others, O Lord, be well contented to know thee as men teach, Let me I beseech thee be satisfied only with thine own teachings, to know thee as thou art to be known, that is, to see and find, and feel thee in me, dwelling, raigning, and ruling there, being all in all and bringing into subjection all powers that lift up themselves in me against thee.

69. Ah Lord God, how much better is it thus to have thee, then to have all things out of thee? as the Corn, Wine, and Oyl of the World.

70. What, Ah what is Earth to Heaven, these things below, to the things that are above, but as pebbles to pearls, as drosse to gold, or as a shadow to the most glorious and most sublime substance.

71. The

71. The one being life, the other death, the one fully satisfies, the other is vain, and brings nothing but vexation of Spirit with it.

72. We cannot know God till we altogether forget our selves, we cannot hear God till we are altogether deaf to our selves, and to all things out of God; we cannot see God, till we are stark blind to all things besides him, and that is not of him; we cannot find God as he is, until we have lost our selves, and all things else that concerns him not (so do and prosper.)

73. As we know not our latter end, nor are not able to number our daies, so are we not at all able to tell what God is, unlesse he tell us, nor to hear him unlesse he open our hearts, and give us understanding, not comprehend him until he hath made us one with himself, and given us his own Spirit to know him by.

74. Thus if we live to move after his call, and be obedient unto his voyce, we shall so hear, that our Souls shall live and for ever rejoyce, that we live thus to obey him.

75. Ah Lord God Almighty, maker of Heaven and Earth, thou art the all of all those that know thee; they that know thee, O God as thou art to be known, care to know nothing else, thou art altogether alsufficient to content and satisfie them, with all pleasures and delights, their joyes are full when that they enjoy thee; And they then

lay

say with *Jacob, that they have all*, and with *David desire nothing else either in Heaven above, or Earth beneath.* Their wills are so swallowed up into thine, that they are not theirs but thine, and thus to live to thee, and in thee, they count it only to live, and out of thee (to be) as if they were not, as if they had no being.

76. I am a Creature, but thy Creature, O Lord my God, I am a man, but created for thy self, for thy glory and my Everlasting good and happinesse, and shall I know that I am thus, such a one, and not be satisfied; for is there any thing else that can satisfie me thus.

77. Ah Lord thou setteſt before me life and death, good and evil, light and darkneſſe, Heaven and Earth, the things above and the things below. Ah suffer me not I most humbly beseech thee in Jesus Christ, to prefer pebbles to pearls, drosse to gold, darkneſſe to light, death to life, evil to good, Earth to Heaven, these low things here below, to those high and most transcendent glorious things above. But let me give my self to thee, O God, that hast provided and given such rich, rare, and pretious things to me, enjoying them; let me not care, seek for, or mind these, having thee, let me be fully satisfied, and rejoyce evermore with unspeakable joy.

78. Being thy favourite, O God, who art King of Kings and Lord of Lords, living in thy fear and

favour, shall I not rejoyce much more by much than they do, or can do, that are but favourites to men, and have but their favour, they shall all pass away, but thee and thy word of grace ingrafted in me, shall endure for ever and for ever.

79. Ah Lord God, pour out of thy self into me more and more, that I may be made to rejoyce alwaies with unspeakable joy, yea that my joyes may be full.

80. Let me, O Lord, rejoyce much more in despising these things here below, than in prizing of them, and to have a heart to trample them under my feet, than to set them up in my thoughts and affections. These being low as they are, let me, O God, keep them alwaies under my feet, and trample on them as on durt and dung, minding these high and holy things above, which thou giveſt only in love, and to those only whom thou loveſt.

81. Ah Lord God, swallow me up into thy self, that I may be found there, naked and empty of all things out of thee and besides thee, so that I may only possesse thee my only good, blisse, and blessednesse.

82. Ah Lord God, set alwaies before my eies mine Eternal and Everlasting Portion of thy grace, and grant that I may be made thereby a worthy partaker of thine infinite and eternal glory in glory, so be it Lord, so be it.

83. If any other condition were fitter for me than my present condition, I know that the Lord would give it me, and fit it for me and fit me for it. +

84. Ah Lord, give me then a contented and thankful heart alwaies, and in all conditions whatever, seeing thou hast caused me this day to know afresh, and to be assured, that thou art alwaies with me, takest care for me, and watchest heedfully over me, and that thou wilt be ever unto me, as hitherto thou hast been, my support, strength, assistance and satisfaction. +

55. If God be come down into our hearts then all powers that are not of God, are brought down, are brought under into subjection unto his holy Laws, by obedience unto his Divine Commandments; for where he is present, all that is not of him, must absent it self; Two being not agreed, they cannot live together, and the stronger will turn out the weaker.

86. Ah Lord, let me alwaies eie thee eying of me, and let my eie be never off from thee; for I know that thine is not, nor cannot be, off from me.

87. Ah Lord, let me seriously consider, that all things that are done by thee, are done for the good of all those that love thee.

84. Therefore whatever is done at any time whether in Heaven or Earth, let me alwaies say, so +

Lord would I have it, seeing thou that art Lord of all things and over all, even God blessed for ever and for ever wilt have it so.

88. Ah Lord, suffer not my vile will, to controul at any time thy Divine Will; but let thine be alwaies mine, and mine according unto thine.

89. Ah Lord, suffer me never to go about to bring thy will to mine, but alwaies and in all things labour with all the Powers of my Soul to bring mine to thine.

90. And after I have askt let me be content with what ever I have, knowing that thou, O Lord, seest and knowest my condition.

91. Ah Lord, swallow me up into this blessed condition, that all conditions be a like unto me, and that I may esteem them blessings, and thee and me alike blessed, not in a like degree, but in truth. Thou God blessed over all, and I in thee, blessed by thee, through thy blessed goodnesse unto me.

92. Ah Lord be thou with me where ever I am (mine) and then I am sure I shall not want any thing, because, O God, thou that art all fulnesse wilt know, and am sure of, continually fill me.

93. Thou art O God my good, and therefore no evil can or shall come nigh me to hurt me; for I know that thou alwaies watchest over me for good, and that thou never slumbrest nor sleepest.

94. Ah

94. Ah Lord, thy ſhadow is unto me ſafety, let me then alwaies ſit under the ſhadow of thy wings (that thy Word in me) may be alwaies the food and the life of my Soul.

95. Ah Lord God, if thou haſt made our life thus ſweet unto us over all things, and above all things, it is becauſe thy ſelf, being thus the life of our life, we may be taught to ſpend it ſo for thee, as we may ever preſerve it for thee, to live unto thee for ever and for ever, to praiſe thee.

96. Ah Lord, I praiſe thee for that thou haſt at this time made me ſo to touch thee feelingly, ſo as to feel vertue come out from thee into me, that mine eies are opened ſo, as I ſee thee and know thee to be with me and in me.

97. Ah Lord, let this light of thine never depart from me, but let me more and more be ſwallowed up into it, that by it I may be made more and more able to comprehend it and live in it.

98. Ah Lord God, let theſe thy dawnings draw me after thee, to follow thee the Lamb of Righteouſneſſe where ever thou goeſt, and let me never grow weary, nor faint in the way where ever thou ſhalt lead me, or what ever thou ſhalt bid me to do, though it be to ſpend and to be ſpent. But grant that I may be alwaies thine, as I know and ſee through thy good grace in me, that thou art mine.

99. Ah what a moſt bleſſed thing is it to live

in the Peace of the Lord, and to dye with his Peace.

100. Ah Lord, ſuffer me not to purchaſe the whole World (if it were to be had) with the committing of one ſin againſt Conſcience: for *what ſhall it profit me to gain the whole World, if I loſe my own Soul.*

101. Ah Lord, how happy is the man that knoweth thee only, that is, is ſo ſwallowed up into thee, as he knoweth none, nor nothing but thee, thou art, O God, over all, and above all in him, and he is only thine, and none but thine.

102. Ah how low, how low is it, to know any thing but thee, O God? or in compariſon of thee.

103. Ah Lord God, let me ſo know thee, that I may comprehend thee, that I may deſpiſe all other knowledge and reſt ſatisfied in this one thing only neceſſary.

104. To know thee the true God, and Jeſus Chriſt whom thou haſt ſent, is the depth of Wiſdom, and all things to it (in compariſon of it) a meer fooliſhneſſe.

105. The Angels know not more, and this knowledge of theirs is but in a degree, and, ah how low and inferiour to that knowledg that is in thee, that is, O God, in thee, in thee.

106. This knowledge is ſo ſweet in its manifeſtation,

manifestation, that it drowns and consumes both men and Angels in its contemplation.

107. This knowledge is so deep and sweet, that all, both men and Angels do thee only greet.

108. Thus to know thee, O God, is to be in some measure like unto thee, filled with all wisdome and knowledge.

109. But this (alone) is given us all to know from thy self, who knowest all things, and givest unto none but what thou knowest, is for thine own glory, O God, and their Everlasting good.

110. Fill, O Lord, fill all the hearts of those that unfeinedly seek thee, and this thy Wisdome, that they may become fools to themselves, and only wise in thee, and for thee.

111. Ah Lord God, what is it to know all things from the Cedar to the Hysop, if we have not our understanding enlightned, to comprehend that we are comprehended of thee.

112. Let me only have this honour, and I will despise all other honours and dishonours, yea let me be despised by all, so that I may be thus honoured O God by thee, by thee O God by thee.

113. All things, O God, compared to the knowledge of thee, is not, nor shall not, I trust, be ever at all regarded or esteemed by me.

114. For if I can but once attain to know thee as thou art to be known; I am sure I shall have all that I can desire to know, to possesse, or to have.

115. Having thee alone, O God, I shall have all that is, or can ever be attained, either here, or hereafter.

116. I know that there is none in Heaven that have more, or that desire more; let me have what they have, and I shall then be as they be (satisfied) but till I have as much (at least) as any, I cannot say that I have enough; for my desires are as large. And till I am thus filed as they are, that thus know thee, possesse thee, and adore thee; I cannot but cry out with continual hungring and thirstings, Oh feed me, Oh fill me, for I am empty and want all things; if thou dost not, O God, thus fill me with thy bounty, and satisfie me with thy loving kindnesse, and cause me to see and know that thou art mine, and that I am only thine.

117. Ah Lord God, I know it is thee only, only thee, that canst cast out Devils; Ah cast out I most humbly beseech thee all the Devils that are in me; thou, O God, that raisest from death to life, and that forgivest all our sins freely, even for thine own names sake only.

118. All that is done in me, is done by thee, O God, it is thine arme that bringeth me so great Salvation.

119. Ah Lord God, thou only art able to teach, and none but those that are immediatly taught by thy spirit, know thee, or thy teachings.

120. Ah Lord, teach me then but to know thee

as

as thou art known by thine, and I will not care for any other knowledge, or any other thing; for he that hath this one thing given him, may truly say as *Jacob* did, *that he hath all.*

121. Thou art, O Lord God, that well of life, and water of life, that whoever drinketh off, that is, hath thee in himself, shall never more thirst againe after any other thing, for thou wilt, O Christ, be ever in him a well of water, springing in him, even unto Eternal life.

121. Thou art, O Christ, thou art that bread of life that cometh down from Heaven (into our hearts) and feedest our souls in the assurance of faith, sight, and knowledg unto Everlasting life.

122. Thou art ours, and we are thine, and this we are taught by thine own spirit dwelling in us, and not by any other teaching or science.

123. And being thus perswaded and assured our hearts do continually rejoyce, yea and shall rejoyce continually, even for ever and for ever.

124. Such is the Mighty Power of God, unto those that know him, and waite on him, that he maketh (as it were, at times) the very stones in the wall to look on us, and to speak good unto us.

125. Such is Gods goodnesse, that his presence brings with it all good, and makes it present to us, and dissipates all evil, so as we are in some measure changed from evil to good, and emptyed of

all

all evil, and filled with all good. But Ah, its duration for the most part, for the most of times, is little, and soon departs; such is our forwardness, and proneness to all evil, and our aversness and deadness to all that is good, which makes the Children of God (with *Paul*) to be weary, yea stark weary of themselves, as of a dead body, yea to esteem their bodyes, their own natural affections, even as dead bodyes, wherefore they desire to be dissolved, finding such a Law in their members as continually fighteth and warreth against the Law of God in their minds, and leads them so often Captive unto the Law of sin, that they complain in the very language of that blessed Apostle; *Ah wretched man, miserable worm that I am, when shall I be delivered, when shall I be freed and set at liberty, when shall it be with me as my soul desires it were, to live unto God as I should, as I would, and not thus live in death, or dye all the day long whilst I am alive.*

126. Ah most glorious and most holy Lord God, it is thy glory that thou art what thou art, and it is our mighty shame that we are what we are, thy purity and thy power, O God, is only known unto thy self; we indeed see something of thee. But all that all the Angels and blessed in Heaven see, were all their sight and knowledge in one of them, would yet be much less by much then the least drop is to the whole Ocean; yea then one moment

ment is or would be unto Eternity. Thou art, O God, thou art incomprehensibly glorious, powerful and great, there is no end of thy goodnesse, for it shall continue for ever, and for ever, world without end, so be it, O Lord, so be it, *Amen*, *Amen*.

127. Let me, O God, my God, be so swallowed up into thee, as I may ask after nothing but thee, as I may speak of nothing but thee, not hear nothing in me but thee, that I may desire nothing but thee, and may live unto nothing but thee, so that I may be all thine, and nothing but thine.

128. This knowledge, O God, of thee passeth all understanding, none can speak of it, unless thou speakest it in him, and that is according to us, and not according to thee; for if thou should'st speak unto us according to thy self, Ah Lord we could not hear thee so, as to comprehend it.

129. As we have thee, O God, so we speak of thee, as we know thee, so we declare thee, as we feel thee, so we praise thee, and as we comprehend thee, so we prise thee, and according as thou art unto us, so we publish it unto others. But alas, alas, what is this to thee, to what thou art.

130. Let not he that hath the most, boast, for he hath nought but what is given him.

131. Let not him that hath the least, be discouraged, for he hath so much as will do him most good at the last.

132. Let

132. Let not him that is fallen cast himself down over much, for God (if he seek him) will raise him up againe.

133. Let every man waite, and in due time he shall have so much of that, which God seeth and knoweth is best for him.

134. The best of all, is that which God seeth to be best of all for us, and so much he will not fail to give thee (O man) who ever thou art, if thou relye and depend on him.

135. And when we have received it, let us lay it up, that is, lay it out, that it may increase, for he that hath most, more shall be given him, he shall have most of all.

136. The blessing of the Almighty, shall, and will alwayes goe along with those that diligently seek him, they shall be sure to see no evil all their dayes.

137. The blessednesse and the happinesse of the Saints, is, to see God, and to know him to be theirs.

138. He shall have him that would have him, he shall be with him that desireth him, he shall be taught by him that giveth himself up unto him, and he shall know him that followeth after him in his wayes, and that delighteth in the keeping of all his Commandements.

139. Delight thy self in the Lord, so shall no evil come upon thee, but all good shall follow thee every where.

140. Fear

140. Fear the Lord, and thy dayes ſhall be many.

141. Watch over all thy words, and let thy thoughts be as the light, without any darkneſſe.

142. Have him alwayes nigh thee, that thou mayeſt not do the thing that is not of him.

143. Comfort thy ſelf, and ſhake of all fear, for the Lord will honour thee by doing his will in the mid'ſt of all thoſe where he ſhall carry thee.

144. Give thy ſelf up to him more and more, that thou mayeſt be taught by him, and know him.

145. Let thy knowledge be of him to know his will, that thou mayeſt walk in his holy wayes, and do all that he ſhall command thee, that thou mayeſt poſſeſſe the good that he hath laid up for thee in himſelf.

146. Ah Lord, cauſe me to ſee every thing as it is in it ſelf, then ſhall I eſteem all things out of thee, as *Paul* did, as durt, dung, and droſs (compared to thee) then ſhall I alſo know well, how to want, and how to abound.

147. Ah Lord, cauſe me more and more to know thee, as thou art to be known, for then ſhall I be more and more weary of all things out of thee, and eſteem them as pebbles to Pearls, yea all, as nothing, for alas, alas, what is all, when well conſidered, when ſeen and known to be juſt as it is.

148. If

148. If we do not, O God, see thee in all things, what do we see, when our understandings are enlightened by thee; but Poverty in the greatest riches; but ignominy in the greatest honour and glory; but foolishnesse in the greatest wisdome; weaknesse in the greatest strength; deformity in the greatest beauty, and meer baseneſſe in the very greatest splendour of earthly Majesty. All things put together, I am sure are to such an eye, but a thing of nought, a poor empty low thing, nay nothing.

159. Ah Lord, shall we be such fools as to esteem our selves wise, to get and lay up such things as can do us no good, as can stand us in no stead at all in the greatest need of all; shall we, Ah shall we spend our time, our most pretious time, for that which is so full of vanity, that makes us so vaine, as to think our selves wise, and to lay it up evil against that great and terrible day of the Lord, when the reward will be shame and grief, and anguish, and vexation of spirit.

150. Ah let them, O Lord God that know thee, not trifle away their pretious time thus, but spend it to get thee sure, who only canst make us truly rich, wise, honourable, beautiful and blessed for ever and ever.

151. All the Angels are but as a drop, compared, O God, to thee, they would be as a troubled Sea, or a Sea of trouble, if thou should'st go out of them.

152. None knoweth thee, O God, or can ſpeak of thee as thou art, thou art glorious in holineſſe, fearful in praiſes, doing wonders; the earth (man) is filled with thy Majeſty and thy glory; the duſt (man) doth praiſe thee.

153. Ah Lord, let me not mince thy words, cut or carve them, or put them into any other frame, then as thou ſhalt give them me, if they go forth rough, thou wilt make them ſmooth, and fit them for thoſe, for whom thou haſt appointed them.

154. He that hath choſen the Lord for his God, ſhall have him, yea hath him, and ſhall ever have him.

155. Ah Lord God, that ſoul that loveth thee, and knoweth how lovely thou art, cannot at all be ſatisfied with any, nay not with all theſe high things here below, the riches, the honours, and the pleaſures of the world.

156. It is only Heaven, and the things of Heaven that are in his eye; for all the things on earth he eaſily thinks them into nothing, and winks their beauty into blackneſſe and deformity.

157. Ah Lord, open the doores of Heaven, yea ſet wide open thoſe Everlaſting gates of thy goodneſſe, that the ſcales of ignorance and worldlineſſe being taken away from before the eyes of my underſtanding; I may through thy light, ſee light, even that light of thine, to ſee and contemplate

plate those most glorious things in glory, even those which thou hast laid up and prepared, and wilt give unto all those that wait upon thee, that desire thee, know thee, and love thee.

158. Such as have thee, O God, have, and are sure they shall have alwaies all and above by much what they can desire to have, ask, or crave.

159. Thou, O our God, that fillest Heaven and Earth, with thy bounty and thy goodnesse, wilt not fail to fill also, all the hearts of all those, that draw nigh unto thee, and that depend upon thee.

160. Such shall be sure to lack nothing that take care how to please thee.

161. They that make this one thing their only pleasure, shall never lack the thing that shall make them happy and blessed for ever.

162. Thou lovest us not, O God, because that we are what we are, but because thou art what thou art; thy Love is free from thy self, none constraineth thee as none can give unto thee.

163. Ah Lord God, I know that thou lovest us, not because we love thee, but we it is that love thee, because that thou lovest us.

164. Thou art, O God, all things to all those that depend upon thee, food to the hungry, drink to the thirsty, riches to the poor, wisdom to the simple, liberty to them that are bound, comfort to the comfortlesse, even all things to all, in life, in death and after death. 165. Let

165. Let the wicked the men of the World have their fill of the World, the Corn, Wine and Oyl thereof: but let me, O God my God, have my fill of thee; for thou art much better by much, than all thing either in Heaven above, or on Earth below; do but shine upon me, O Lord, with the light of thy Countenance, that I may see thy light, and I shall rejoyce with unspeakable joy.

166. All things, O Lord God, compared to thee, is blackness and darkness and nothingness, thou only art and there is none besides thee, wherefore my Soul saith with *David, whom have I in Heaven but thee, and what is there on all the Earth in comparison of thee*; all other joyes are false joyes, and all other things are nothing, but meer toyes; for with thee, O God, and only with thee is all joy, unspeakable joy, and everlasting pleasures are at thy right hand.

167. Ah Lord our God, thou art all in all things; for without thy presence, the best and the greatest things are nothing, to that Soul that knoweth thee what thou art.

168. Thou art, O God, the sweet of all sweets, the light of the light, the glory and the blisse in glory. As in thy presence is all joy: So in thy absence is all sorrow, to all Souls that are acquainted with thee, and to whom thou hast manifested thy self. Therefore the Angels, those glorious, knowing Creatures, endeavour to pry into all thy

misteries. Such an endlesse and bottomlesse delight there is in them all, from the greatest to the very least of all.

169. This indeed is such a high and glorious Mount, from which we may justly desire never to come down, but to have there our abiding place. A Tabernacle to dwell in for ever and for ever, not only to behold the glory of our Lord, but the Lord himself, of all our good and our glory.

170. Ah Lord God, that art the wisdom of the wise, the strength of the strong, the honour of the honourable, the power of the powerful, the might of the mighty, the riches of the rich, the goodnesse of those that are good, the blessednesse of the blessed, the beauty of the beautiful, the joy of those that rejoyce, the light of those that see thy light, the Crown and the glory of those that are in glory. Thou only art and there is none besides thee, our God, even God, blessed for ever and for ever.

171. Ah Lord, I know and am assured, that it cannot be better with me, than to be with thee.

172. And to be with thee here on Earth, whilst on Earth, thou knowest, O God, that I esteem it to be my only Heaven.

173. Let me thus have thee, I say, alwaies have thee thus, and thou knowest, O Lord, that knowest all things, that I have all that I would have; for thou only art all mine all.

174. Ah

174. Ah that thou wouldst, O God, take all things from me, that hinder thy blessed approach to me, and that causeth me to draw back from thee.

175. Ah Lord, thou knowest that there is nothing that I have, but I most willingly offer thee, and would cheerfully give thee to have thee.

176. My life is not dear to me at all to spend for thee, thou knowest, O God my God, that I account it a thing of nought. If thou wilt have it, O God, take it; for I confesse its thine and not mine.

177. Yea I trust that all mine is thine, that I am thine, all, both Spirit, Soul, and Body, and that thee, O God, and all thine is mine, both thy Kingdom, power, and glory, for ever, and for ever.

178. Ah blessed change, to be thus changed into all blessednesse, even so, as to have the Lord God for our everlasting Portion.

179. Weary me, O Lord God, weary me more and more of my self, that I may be dissolved, and be with thee which is best of all.

180. For out of thee, O God, my heart is not satisfied, neither can any thing but thy self satisfie it, either that is in Heaven above, or on the Earth below.

181. What, O Lord, what shall I say unto thee, thou knowest all things, and of me and my heart,

more than I can tell thee, make me and it, O God, such as thou wilt have me to be, that thou maiest ever own me for thine own.

182. Ah Lord, let me be alwaies on the wing after thee, yea let me pursue hard after thee continually; let me run and not grow weary, and walk and not faint.

183. O God, that art my God, heat I beseech thee my affections, increase my desires, build me up that I may be a living stone in thy house, and ever speak loudly thy praises.

184. Ah Lord God, let me alwaies have before me Heaven and Hell; let me see Heaven as it is prepared for the Just, and Hell as it is prepared for the unjust; Heaven for those that ever eied it, and rejoyced in it, and Hell for those that never feared it, nor believed it, but by their ungodly lives lived as if there had not been either a Heaven to recompence the Godly, or a Hell to punish the ungodly.

185. Ah Lord, cause me alwaies to eie those things that are invisible, that eie never saw, that ear never heard, nor that ever entred at any time into the heart of any man to conceive; even those endlesse everlasting joyes, that thou hast, O God, prepared in Jesus Christ, and laid up for all those that love thee.

186. Let me, Ah let me alwaies hearken to hear that sweet and blessed voyce of thy Holy Spi-

rit

rit within me, saying, (of all the glory that is in glory) these are all thine, yea all that is mine is thine, and thou art mine.

187. Ah Lord, let me never forget that all these earthly things, must passe away from us in a moment in the twinkling of an eie. But that our Souls are immorral, and shall live for ever and ever, in endlesse unexpressible joyes, or endlesse, everlasting unexpressible Torments.

188. How low, ah how low are the conceptions of any brain, yea the words of men or Angels to expresse and shew forth the life to come, either of the one or of the other, of those beloved of God, that shall ever live and abide in his Love, which is in himself, or for those that are so hated by him, as shall for ever be cast out of his blessed presence, and enjoy the cursed wretched company, of the Devils, and his Angels, in burning and unquenchable flames, where shall be yelling and roaring, weeping and wailing, curses and horrid blasphemies, against that God and his goodnesse, which they know is holy just and good, and this as fuel shall feed that fire, that cannot be quenched, and give life to that gnawing worm (an accusing condemning Conscience.) that shall never die; and thus those poor Souls must and shall live everlastingly.

189. Ah Lord God, give me Faith to believe

and grace to repent, that I come not into this place of torment; but for ever enjoy those eternal and everlasting joyes that thou hast from all Eternity prepared and wilt only give unto those for whom thou hast prepared it.

190. Come Lord Jesus, come quickly, and fill me, and feed me, and satisfie me here with thy good things, that I may ever live to enjoy them and thee.

191. Thy appearances, O great God, are like thy self (yea they are thy self) but few (I fear) there are that thus see them, and know them thus; thy power thou shewest most in weakness, in such as see, confesse and acknowledge themselves to be weak; for thou makest the weak strong, and causest (many times) the very meanest and simplest, even those (according to the knowledge of men) that know least to know most; for thou hidest thy self from those that seek that knowledge that puffeth up; but revealest thy self, and shewest thine appearance as the Sun at noon day, to those that deny themselves, and seek only that Wisdom to know thee, that they may give up themselves unto thee.

192. Thus, O God, thou feedest the hungry, but the rich thou sendest empty away, thou confoundest the wisdom of the wise, but makest

glad

glad the hearts of thy holy ones, which are the humble ones.

193. Let me not, O God, be caſt down, to doubt of thy Love, how low ſo ever thou ſhalt caſt me, nor lifted up (above meaſure) how high ſoever thou ſhalt raiſe me.

194. Ah Lord God, let my knowledge be, that thou liveſt in me, and I in thee, that thou art mine and that I am thine.

195. Ah Lord, deſtroy the adverſaries and enemies of my Salvation (here) which is thy ſhining manifeſting and appearing in me, unto me, my knowledge of thee to be mine, and I to be thine; my dying to ſelf, to fleſh, and World, to all that is not of thee, and my living only to thee, O God, the God of my Salvation, to thee to thee.

196. My hereafter Salvation, I know that none nor nothing, can hinder me from. I ſhall (I know) enjoy thee, O God, poſſeſſe thee, behold thee, know thee and ſee thee, as thou art to be ſeen and known. I ſay, and am ſure that nothing is able or ſhall hinder me from this bleſſedneſſe which thou haſt prepared for me.

197. Ah were it not for the enemies of our Salvation, which are our own fleſhly luſts and vile affections, which fight and warr continually againſt thee, O God, our Salvation (in us) we ſhould ſee,

know, find and feel the ſame Salvation (ever here) as hereafter, we ſhould contemplate thy beautiful beauty, and thy moſt glorious glory here, even as in glory hereafter.

198. Ah Lord God, fight then on my behalf conſume and deſtroy with an utter deſtruction all theſe my enemies which hinder (here,) this my ſo great Salvation, conſume and make waſt all their powers, and deliver my poor Soul, becauſe I truſt in thee, and in thy great name, which are thy faithful promiſes.

199. As a Fountain gives freely without intermiſſion, or conſtraint (but the natural power, or fulneſſe that forceth,) even ſo, ſhould we that live in God and poſſeſſe him, and his fulneſſe, be alwaies giving and communicating of what we have. And as a fountain that is ſtopped a while, being hindred of continuing its largeſſe, doth as it were during that ſpace, make or lay up proviſion, to be more larger in its bounty; even ſo me thinks ſhould we be and do, if for ſome time, occaſion or opportunity preſent not, but we are as it were ſtopped from giving, being unſtopt, that is, occaſion preſenting it ſelf to our charity, we ſhould ſhew forth by our groſſe ſtreams of largeneſſe, in giving, that the reſtraint (of not having occaſion,) was a conſtraint, and againſt the ſupernatural, now natural faculties of our Souls affections.

200. If

200. If thus we were alwaies communicating, and when we find not occasion so to do, had in us alwaies a vehement earnest burning desire to give, Ah how like should we be unto our good God, and Heavenly Father, who gives continually and is never weary nor repenteth.

Glory to God.

In

In Bourdeaux Ann. 1661.

1. The love of God is the beſt of Heaven, the very glory in glory.

2. The love of God makes all things lovely to all thoſe that know that they are his beloved.

3. Gods love is ſweeter than the hony or the hony comb, much more deſired, and to be deſired more by much, then all fine gold, and the moſt pretious Pearls.

4. Gods love is better then Wine to comfort the heart, it is the fatneſſe, marrow, and ſweetneſſe of Heaven, that feeds, feaſts, and ſolaceth the ſoul.

5. There is nothing in Heaven above to be compared to Gods love.

6. And all things that are here below; Ah how much below are they all to the love of God.

7. He that hath, or is in the love of God, hath all God, for God is all love.

8. Ah Lord God, love me then ſo, that I may be filled with love to love thee as I ſhould love thee, to fear thee, as I ſhould fear thee, to honour thee as I ſhould honour thee, and to obey thee as I ſhould obey thee in all things, in ſpirit, ſoul and body, by all my thoughts, words and actions, now, henceforth, and for ever more *Amen.*

9. Ah

9. Ah Lord God, how unſpeakably great is thy love to all thy Children and Servants, turning all things to their good, even the very worſt of things (their ſins.)

10. God ſheweth his great love unto us, how he loveth us, by ſhedding abroad his love ſo in our hearts, as we are made thereby to love him, for naturally we love him not, & therefore did he not give us love to love him, we would, nor could never love him.

11. Ah powerful love that makes (of us haters) to become true lovers, to love him in very truth, whom we hated truly.

12. Yea thoſe that have the love of God thus in their hearts, love him ſo, as it may be truly ſayd of them, that they love nothing elſe, for they love him above their goods, or good name, above their Children, above their Wives, yea much more and above their very lives. They can, and eaſily do, when called thereto give up all to him and for him, his love doth conſtrain, to love him again, the heart is ſo in love with him, finding him ſo lovely, that it cryes out continually for more love, that it may love him more; for nothing comforts ſuch ſouls as Gods love, they make and account his love as himſelf, and himſelf to be his love, and being thus loved by him, and living thus in his love, they live in him and he in them, which is the very life of their lives, and the very bliſs and Heaven of their Heaven.

13. Such

13. Such is the love of God unto us his Children, that he ſwallows us up and houſeth us in himſelf, that we may be all his, and he all ours, that we may put him ſo on, as be made like him, and partake continually of him, which is our Crown and glory, yea our Crown in glory which will make us ſhine more beautiful and glorious then ten thouſand Sons.

14. Cauſe me, O Lord God, to declare what thou wilt have me to declare; cauſe me to believe what thou wilt have me to believe, cauſe me to know what thou wilt have me to know and inable me to do all that thou wilt have me to do, that I may be filled with thee, to live to thee and in thee to thine Eternal honour, praiſe and glory, ſo be it, O Lord, ſo be it, *Amen, Amen.*

15. Goe forth, O God. go forth before me, that I may follow thee where ever thou goeſt, that thou wilt be unto me a light by night (in the mid'ſt of my natural darkneſſe) which is darker then the blackeſt night, and be alſo unto me a fire by day (in the mid'ſt of thine own light in me) which is clearer and brighter then the brighteſt day, that I may burn, O God, in the Sacred and Divine flames of ſaving knowledge, and obedience unto my lives end.

16. Inſtruct me, O Lord, in thine own Lawes, and write them ſo upon my heart, that I may never depart from them.

17. Feaſt

17. Feast me and fil me, O Lord, so with thine ownselfe, that I may be all thine, and thou all mine.

18. It is the spirit of Christ, or Christ in the Spirit (which is perfect God,) living in us, that makes us Christians, which is to be like Christ, to be Baptized in him, to have put him on; and this oneneſſe with Christ (God) is in all the Saints, all the Saints are thus one in God, with Christ, he in us, and we in him. *Gal.* 3, 27.

Meditations

Meditations on Death, how it appears to the Godly, and to the Wicked, after a great Sickneſſe.

ALl happineſſe is in Chriſt and in poſſeſſing of him; and there is no true happineſſe out of Chriſt.

All the whole world is much too little, and too low to be compared to Chriſt, and to the living in him.

Though he ſhould want bread to eat, and Cloathes to put on, Chriſt I am ſure alone will ſatisfie, and truly pleaſe and content any man.

A naked Chriſt, a poor Chriſt, that is a Chriſt that ſhall bring nakedneſſe, and if as with *Job*, Poverty and uncomlineſſe; he will be to a Soul that truly knows him, the faireſt of ten thouſand, without ſpot or wrinkle, the only faire and beautiful, the only deſireable, the whole and only deſires, the riches, honour, treaſure, and pleaſure of all ſouls that truly know him.

A soul that truely knowes Christ, cannot live as he would, without a farther knowledg of him, living in him, to have Communion and fellowship with him, which is of more value to him, and he prizeth it more then ten thousand worlds and lives, Christ being above all things, and more then all things much by much.

A Christians last hour is his best hour, the hour of his Death is the best hour of all his life; yea that hour is the true beginning of life, for Death, sin, and Hell are swallowed up into Victory, and the Devil totally and finally overcome.

Death is advantagious unto a Christian divers wayes; when he dyes then he begins to live in the Lord, who is the Lord of life and glory, then he shall in a very great measure know, feel, and see the unspeakable love of God to him, but I conceive not altogether so as it is in God, that shall even surpasse our knowledge there, for we shall be swallowed up into it, and be filled with it, it shall contain us, but we shall not be able to contain it, and there shall we have continual and perfect love; to love God perfectly and continually, even as he would have us to love him, which is the continual fulfilling the whole Law, and which will make us of all things most like himself, for God is love, and surely it is the most lovely grace of all graces, both on earth as well as in Heaven; and so, through grace I have found it; Ah let us never then pray

against

againſt Death, which brings us theſe and a thouſand more Heavenly advantages, but rather be prepared to meet it with joy, and imbrace it as our beſt friend, next to Chriſt.

Ah how ſweet is Death, even almoſt as Heaven, to that ſoul that is houſed in God, and hath his peace made ſure with him; Death to ſuch a ſoul is much better then any life.

Ah how ſweet is Death to that ſoul that knows Heaven is prepared for him, and finds, and feels himſelf prepared for Heaven, and ſees his Saviour with his bleſſed armes ſpread abroad to welcome and imbrace him, and his glorious head bowed down to kiſs him, and he nigh him, to receive him into his everlaſting Habitation of reſt, joy, and peace.

Death at the worſt is but a ſweet ſleep to the body, to him that dyes in the Lord, for he reſts from all his labours; but it is life to the ſoul, and it ſhall ever live in and with the Lord of life and Glory.

I am ſure to a good Chriſtian, that is, ſuch a one as is in ſome meaſure like Chriſt that lives, and walks, and doth (as far as he is able) as Chriſt did when he was here in the fleſh, the thoughts of death, and its being not far off, brings him the moſt joy next to the Glory of God, and his intereſt in him by Chriſt.

Ah how ſweet is death to that ſoul that knows himſelf to be long ſince dead to all ſin. Death

Death is ſweet to all ſuch ſouls, becauſe he befriends them ſo much as in a moment to houſe them in the bleſſed arms of their bleſſed Redeemer Chriſt Jeſus.

Death is ſweet to them that are in Chriſt, becauſe he carryes them in a moment to live in his preſence for ever and for ever, and to enjoy him as he is to be enjoyed, and to be made like him, glorious as he is glorious, though not ſo glorious.

Death is to all that are in Chriſt, as *Eliahs* Chariot of fire, which purifies them, and expels all the remainder of Corruption that is within them, that is by death, all evil is done away, we are no more capable of ſin by death, death is deſtroyed, and life appears.

But Death to the wicked is the Devils Chariot ſent from Hell to bring them quickly there, as *Jehu's* chariot it drives them furiouſly thither, from whence none is able to deliver.

Death to the Godly is a Conſuming fire to all their ſins, they ſhall not ever more be ſeen or remembred, but it is a fire as from Gods Altar, to purifie their graces, and to make them ſhine more radiant than the Sun; after death they ſhall in a moment be made perfectly pure, and purely perfect, and ever ſo abide.

But Death to the Wicked is that fire of Hell that ſhall conſume all the good that ever they did,

so as it shall not, nor cannot be seen nor remembred; but it will make all the evil that ever they Committed, either in thought, word, or deed, to be ever before the eyes of God, and all the blessed in Heaven, and before the Devils, and all the damned, and their own, as if writ with a beam of the Sun.

Death to those that are in Christ, brings them to hear that sweet and ever blessed voyce of Christ himself; come ye blessed inherit the Kingdome prepared for you from all Eternity, and well done good and faithful Servant, enter thou into the joy of thy Lord.

But death to the Wicked will bring them in a moment for ever to hear that most doleful voyce from the mouth of Christ; go ye cursed (with whom) with the Devil and his Angels into everlasting burning, into that fire that cannot be quenched, which is so hot that a whole world of gold would be given for a drop of water, and yet it is so cold as will make thee for ever to weep and waile, and gnash thy teeth. But it may be thou wilt not believe it, till thou hast felt it; if thou art such a fool, and such an Enemy to thy own soul, to thine own peril be it. I can and doe assure thee on my souls salvation, that then it will be too late, and thou shalt find no place to repent in, how many tears soever thou sheddest; wherefore whilst it is to day, hear the voyce of the Lord, who

wo

wooes thee to come unto him, that thou mayest have life, and be no longer a neglecter of so great Salvation as is so freely offered unto thee; and quench not the spirit (in thee) no longer, which if thou wilt but now repent and leave for ever thy sins, thou shalt find mercy, and he will seal it to thy heart and Conscience unto the day of Redemption; awake then thou that sleepest, and arise from the dead and Christ shall give thee life. But know that if thou neglectest it, and wilt put it off till to morrow, know that there is no to morrow in all the Scripture, 'tis to day if thou wilt hear his voyce, harden not thy heart, and consider how nigh this day may be past, and how nigh the night may be at hand wherein no man shall work. The Lord speak so effectually to thy dry, obdurate, rocky heart, that it may so hear as thy soul may live, and that these words may prove a savour of death to all thy sins, and of life unto thy poor soul.

Death to all that are in Christ is a day of Harvest, of reaping, gathering, and gain; it will be to him a day of Espousals, she shall be married unto the faitest Bridegroome that ever was; *Absaloms* beauty will be blackneſſe and uncomlineſſe to his, to the richest that ever was; *Solomons* riches will be but as *Jobs* poverty compared to his. And to the most highest in honour that ever was, being King of Kings and Lord of Lords; to him all

Kings shall fall, and cast their Crowns at his feet.

Death to a true believer is the best of all things, because it brings him to possesse all things, yea to possesse Christ himself, who is the giver of all things, and much better then all things, much by much.

A soul in Christ is alwayes ready to meet and imbrace death at midnight or mid-day, at the Cock-crowing or any other time, he hath his life as it were in his hand, alwayes ready and willing to lay it down, or give it up unto him that gave it him, and redeemed it; he accounts nothing his own but all Christs, and that he hath all things both in Heaven and earth having him.

When Death is ready to carry us into the arms of Christ, the Ark of our peace and rest, then the Devil many times rageth most against us. But Christ our Captain and deliverer, who will save us to the utmost, (as the Lyon of the tribe of *Judah*) roareth against him, and forceth him to a trembling and yielding retreat. But to Saints our Christ appears as a Lamb, meek and pacified, yea as the Lamb of God that taketh away all our sins, that he may present us spotless and unblameable unto his Father, that we may as Children and Co-heires with himself, receive a Crown incorruptible, and the inheritance prepared for us from all Eternity.

Death to us, that are dead to ſin, and alive to Chriſt, hath no ſting, and therefore cannot in the leaſt do us any harm, wherefore we cheriſh him, and as a dear friend are glad to hear of him, and to think often on him, and when he comes, we bid him moſt heartily welcome, entertain him kindly, and lodg him in our boſoms.

But to thoſe that know not Chriſt, his Maſter, and have no intereſt in him, nor his mark on their foreheads, he comes in flames of fire, and as a moſt cruel Executioner, to execute on them the direful and eternal doom of God, and ſo carries them poſt and headlong to Hell, delivering them into the hands and power of their grand Enemie the Devil, to be tormented in everlaſting burning, world without end, or for ever and for ever.

Death Ah how comly art thou in the ſight of all Gods children? that art ſent by him, to bring them to ſee him, their King, Lord and Maſter, that have ſo long deſired to ſee this day, and thy delightſome countenance, thou art moſt welcome and dear as the moſt deareſt brother; come in thou meſſenget of the moſt higheſt, I know what thou haſt to ſay unto me, thou bringeſt me the gladdeſt tidings that ever I heard, I am ready to go with thee when thou wilt, I ſhall be now ſoon brought to my long deſired home, to my everlaſting habitation of repoſe and reſt. Now my Soul thou ſhalt be no longer perplext nor troubled, all ſighing for ſin,

and fear of sinning shall flie away; now is that blessed day come wherein thou shalt at once have all thy Prayers answered, all thy desires, petitions and suits granted, and ten thousand times ten thousand more than ever thou didst ask or think; now thou shalt sin, grieve not offend thy God no more, but evermore serve, honour, obey and please him. Now thou shalt see him who created thee, God the Father; him who redeemed thee, Jesus Christ the Son, and him who so often comforted thee, and hath sanctified thee; the Holy Ghost, the blessed Spirit, three in one, and one in three, which is a great misterie, but most true; Ah happy they unto whom it hath been manifestly manifested, such have Eternal life, and therefore fear not death.

But to the wicked that see and know themselves out of Christ, death is to all such the King of terrors; they dread and fear him more than all the Kings, Tyrants, Torments and Tormentors in the World, nay than the Devil himself; for tis by death that they are sent or brought to keep company for ever one with another; tis death carries them to that infernal habitation, that throws them headlong into that Lake of fire and brimstone, into that bottomlesse pit of black thick darkness which may be felt, that binds them in fetters so strong as none is able to deliver them, and then flyes swifter than the wind from them, resolving

resolving (which they know) never to return to deliver them, and this latter woe, for ever to abide so is the greatest of all; this sinks their hearts, and hopes, into an everlasting despair, which most of all makes death dreadful to them, and they would much rather lye under the greatest rocks of mountains, or be cast with a milstone about their necks, into the bottom of the Sea: But it cannot be, death will execute his part of the doom pronounced against them, by him that judgeth wisely, righteously and justly, and that spake as never man spake.

A Prayer.

MOst High, most Holy, most Heavenly, Eternal, and Incomprehensible Glorrious Lord God, the God and Father of all mercies, and of our Lord and Saviour Jesus Christ; I they poor and unworthy creature, despicably poor, blind and naked, and out of Christ, I confesse and acknowledge, that I have nothing wherewith to cover my nakednes, and deformity, but unclean, filthy raggs, my own righteousnes being unrighteousnes, my own obedience being disobedience, my own worthines being unworthines, so that all my all is even nothing at all, and can be fitly compared to nothing, but to nothing. I see now and know my self to be a most miserable wretch, the chiefest and the greatest of all sinners, yea the very worst of the worst of all the sons of *Adam*, dry bones, rottennes, filthines, barrennes, uncleannes, naughtines, empryness, unsavoury salt, a well without water, a broken cistern, that can hold no water, impurity, unholines, all evil, and altogether all evil, alwaies, without, and within, in Spirit, Soul, and body, all my thoughts, words, and actions, and that continually. I sincerely confess and proclaim, unto thee, O God, and before Angels and men, that there is nothing in me (as I am in my self) which doth

doth or can deserve the least of all thy mercies, not the least look of Love, not the least smile, nor glance of one of thine eies (O Lord) in favour, nor to be admitted to look up to Heaven, or call thee (O God) Father, nor to expect the least admittance into thy glorious presence. Thou maiest, O God, thou maiest most justly reprove and reproach me openly, and take all my Prayers, Petitions, and what else soever, and as dung throw them in my face, to my everlasting shame and confusion, and to thine own honour, glory, and praise; thy Judgment would be just, right, and good, and all both good and bad must and would applaud thee for it, and my own Soul and Conscience would say Amen thereunto: for there is not one of thy Divine Commandments and most holy Laws but I have broken again, and again, wittingly, willingly, knowingly and presumptuously. I have often cast thy precepts behind my back, and trampled them under my feet, I have often, O God, I confess I have often turned thy grace into wantonness, quencht the sweet and blessed motions of thy Holy Spirit, hated to be reformed, chose the waies of Hell, death, and destruction for body, and Soul, and run knowingly, and wilfully, out of the waies of Heaven, bliss, and everlasting rest and happiness. I would not that thou shouldst reign over me who art the Lord of Life and Glory. I have profan'd thy house thy Sanctuary,

thine

thine Ordinances, thy Word and Sacraments, that even thus, and a thousand times worse, have I rebelliously and traitorously acted against thy Sovereignty and Power, though I knew that thou wert Lord over all and above all, even God blessed for ever and for ever, by whom I did live, move, and had my being. Ah Lord, I know well that thou knowest all that I have ever done against thee, or would have done. I know well that nothing is or can be hid from thee, thou seest into the dark corners and crannies of our hearts, thoughts, and affections, thou knowest what I am, and what I would be, and how I should have thus continued unto my lives end, hadst thou not in love and mercy pulld me out of the everlasting burning, as a brand out of the fire, If thou hadst not, O God, come in to my help and succour, the Devil had devoured me, the Devil had destroyed me for ever and for ever; for I was his captive, his vassal, his slave, I did his will, I obeyed his commands, I did even run when he bid me go.

But ever praised be thy transcendent glorious name, O God of all goodnesse, and Father of Love, mercy and compassion, that wert pleased to make my calamity and extremity, thine opportunity, that then even then when thou saweſt that all help (out of thy self) was in vain, thou shouldest be pleased to come and succour me, and set me free, to break the fetters and chains by which I was led

as a most miserable caitif and captive almost into Hell it self, thou hast, O God, thou hast broken the snares and I am escaped, thou hast delivered my Soul from death, and my Songs shall be to praise thee; whilst I live I will praise thee, O Lord, my deliverer, and never keep silence; rather would I that my tongue should cleave to the roof of my mouth, than not declare the mercies and the loving kindness of thee my God, to my poor soul, and I trust, as well as pray and beseech thee, O my God and Father in Jesus Christ, that thou wilt daily put new Songs of praise into my mouth, and that thou wilt in some measure inable me to speak fitly, worthily and opportunely, of thy gratious dealings towards me, that those that hear and know thee may with me labour to be more affected and delighted with thee, and prize thee yet at a far higher prise, and that others that hear, and know thee not, may so hear, as that they may resolve to seek thee with us, and may see thee to be the fairest of ten thousand, yea the only fair, lovely, beautiful, and desirable.

But O incomprehensible, unconceivable, unexpressible goodness, love and bounty, the Ocean and Fountain of all bliss, blessedness, and happiness, how can I, how shall I, worm I, nothing I, speak of thee, and of thy gratious dealings unto my poor Soul? O the heighth, depth, length, and bredth, of thy Love, it is as the Heavens for heighth,

as

as Hell for depth, as Eternity for length, and as from Everlasting to Everlasting for bredth, nay all this is far short of it, it is much more than all this, by much; for it is thy self, O God, thy only self, thy very self that thou hast given me, thy Kingdom, and thy Glory, and not only in Heaven hereafter, but even now, now, hast thou done this for my poor unworthy Soul; having often fed, feasted, and solaced my Soul with those ravishing joyes that thou hast laid up and prepared for those that unfaignedly love thee, thou hast in thy goodness, bounty and Love often caused me to tast of that hidden Manna, that bread of Life, and to drink of those Rivers of pleasures that flow from thine own right hand, thou hast many times (as it were) carried my Soul into that mountain of happiness, where I have seen thy glorious back parts, thy gratious transcendent goodness, and have beheld in the Spirit, the Celestial *Canaan*, the new *Jerusalem*, the City of God, even God in man, communicating himself unto him; for Christ the hope of glory is in us, dwells in us, and makes his abode there, which is thy Tabernacle, O God, thou hast not only given him for us on the Cross, but thou continually continuest to give him unto us to crucifie our sins and sinful lusts and affections in us, to put them to death, that he himself may live, and reign and rule in us, that we may be thine and thou ours; Ah Lord God, I praise thee,

thou

thou haſt often given me the ſeal of thy Love, thy Holy Spirit witneſſing, aſſuring eſtabliſhing and perſwading, my Soul, heart and Conſcience of the free, full, and gratious pardon of all my ſins, paſt, preſent and to come. Thou haſt often, O God, I praiſe thee, thus covered me, thus ſpread the banners of thy Love over me, thus made me ſit under the ſhadow of thy branches, thus feaſted my Soul in thy banquetting houſe of Love, reſt, peace, and joy, thus ſhewn me thy beauty and thy glory, thus allured me and tied me faſt unto thy ſelf with the cords of thy Divine Love, thus ſhewn me thy great Salvation, thus given me wiſdom and knowledge to know thee my God and Father, and Jeſus Chriſt whom thou haſt ſent, thus cauſed me to believe, and hereby made my joyes full, to admiration, adoration, and aſtoniſhment: On this glorious Mountain of Grace, have I often deſired to abide, that I might continue to abide with thee, to enjoy thee who only art full and perfect joy; but I know that theſe changes ſhall and muſt come (as Winter and Summer,) whilſt we are here in the fleſh, but the time will come that thou will change us but once more, and then we ſhall live with thee, in thee, and to thee, for ever and for ever.

Ah Love, who can ſpeak of it fitly, or as he ſhould, it is thy Divine Nature, O God, it is thy ſelf, and therefore men nor Angels cannot declare

clare it; this three-fold Cord (thy Love, O most blessed and glorious Trinity) cannot be broken, and against it the gates of Hell shall never prevail. Ah greatness that art good, although thou hast in Heaven Millions of Millions of most glorious Creatures, to look on and converse with, yet notwithstanding such is thy profound humility and condescendence, love and goodnesse, that thou wilt and dost behold, yea and delight too, to behold and communicate unto us poor worms, sinful dust and ashes, the richest, choycest, greatest and most peculiar treasures of thy grace and glory, even of the very same (though in a far less degree and measure) as thou dost unto them that are with thee in Heaven, thou givest us knowledge to know thee, love to love thee, joy to rejoyce in thee, and rest to roul and rest our selves on thee; they indeed eat and are filled, drink deep and are relaxated, see thy face and are altogether satisfied. But we indeed here, do eat but the fragments or crums of their so Royal Feast and Banquet, we do but sip of the cup of which they drink so deep, and this to us is but at times, but they are alwaies thus replenished and filled with the good things of thy House; we indeed see thee, O God, but very darkly at the best sight of thee, to their sight, we know but in part, at the highest pitch of our attainments here in the flesh, and joy and rejoyce but at times; the World, Ah this wretched

World,

World, and the things of the flesh, as cloggs, yea as Mountains of Earth, pull us down to the Earth; when our Souls are as on Eagles wings soaring up to Heaven, and pull us back when we are as it were peeping into Heaven, yea when, O God, thou dost as it were pull back the vail that we might see even into the Holy of Holies; thus thou feedest and feastest us (at times) with the very bread the blessed (with thee) feed on, and causest us to drink the Wine of the same Vintage, and we (in thy Son Jesus Christ,) see our selves clean, undefiled, without spot or wrinckle, pardoned, justified, sanctified, yea as if we were already glorified, with thine own glory; true they have their portion in hand in possession, ours is by promise yet to receive, but we have thy Word (O God) who art just, true and unchangable, and therefore we can and do rejoyce as well as they, and with the same joy.

And thus O Christ, my Saviour and Redeemer, I know thou wilt present me unto thy Father, even in thine own righteousness, worthiness, and obedience, they shall all be imputed unto me as if they were mine own, and in these thy glorious robes I am sure, and certainly perswaded, I shall find acceptance before God thy Father, who will not be ashamed to own me for his own, nor to be called my God and my Father. I know, and confess, Ah my dear Redeemer, that all my bliss,

and

and happineſs, preſent and future, conſiſts in being united unto thee, and as having an intereſt and ſure title to thy worthineſs and obedience; for in thee, and in thee alone we are heirs of all mercies and bleſſings, out of thee we are heirs of all miſeries, in thee we are children of the Father, but out of thee children of the Devil; in thee we ſhall be accepted and accounted worthy, but out of thee rejected and eſteemed unworthy; in thee we ſhall paſs for obedient, even as if we had never tranſgreſt, nor ſinned, but out of thee we can be lookt on but as diſobedient, and tranſgreſſors of all thy moſt holy Laws and Divine Commandments; in thee, O Chriſt, I ſay in thee, we are fit for Heaven, but out of thee only fit for Hell; in thee, O Chriſt, in thee, we are the Fathers delight, but out of thee his hatred; in thee, O Chriſt, in thee we have much boldneſs and free acceſs to the Throne of Grace, but out of thee only ſhame and confuſion of face; in thee, O Son of Righteouſneſs we are more reſplendent, glorious and beautiful than the Sun, but out of thee, Ah out of thee we are blackneſs, uglineſs, and deformity; in thee, O thou the only all, we have all things, but out of thee we want all things. Ah that thou wouldeſt give me more and more of thy ſelf, that I might give thee more of my ſelf. Ah that thou wouldeſt ſo live in me, that I might only live to thee and for thee, who art the life of my life, yea

much

much better than ten thousand lives. Thus even thus thy blood, O Christ, speaketh good things to us, and for our souls, for whom thou hast dyed, it opens Heavens gates unto us, when it shuts them against others; it appeaseth the Fathers wrath towards us, when it causeth it to burn against others; it procureth us all good, when it preventeth all against others; it maketh our peace, So that we shall ever live in rest and peace with thy Father the God of Peace, with thy self the Prince of Peace, and with thy Holy Spirit the Spirit of Peace, when to others it shall make Warr for ever and for ever. Ah my dear Saviour, send down I most humbly beseech thee thy Holy Spirit into my heart, to sanctifie purifie and purge me from all dead works, from the lust of the eie, the lust of the flesh, and the pride of life, that I may live as thou didst live here in the flesh, doing all the good was possible to be done, from the highest of Grace to the very lowest of Nature, that it may be no longer I that live, but thee in me, and that even whilst I live here in the flesh, it may be by thy Faith, and in thy Faith, O Son of God, who hast loved me and given thy self for me, O Lord, I believe, increase I beseech thee my Faith, that I may increase in strength, grow in grace, from one degree unto another, that having finisht my Course here in thy fear, I may die in thy favour, and after this life ended live with thee

and in thee in bliſſe and glory, world without end.

Ah Lord God, ſeeing I have taken upon me to ſpeak, be thou pleaſed to hear me, and to continue to inſpire and teach me, to direct and inſtruct me by thy holy ſpirit, that I may yet prize thee and praiſe thee, for thy late great and ſweet mercyes, powered and ſhowred down ſo gratiouſly and plentiouſly into my heart and ſoul on my bed of ſickneſſe; Ah how greatly haſt thou been pleaſed to ſtrengthen and comfort me, and to make me to rejoyce in and over all my paines, yea making the thoughts of death, and that King of terrors, to be pleaſant and comely in my eyes. Ah the Mountains of the Mountains, the Floods, Rivers, Wells and Springs of true joy, that thou haſt been pleaſed, O God, in Jeſus Chriſt, by thy holy Spirit, to Communicate unto my ſoul, heart and Conſcience, feaſting and filling me in the aſſurance of thy gratious and Divine love, and the pardon of all my ſins; the Floods, O God, of thy moſt ſweet and bleſſed preſence have often covered me, and ſwallowed up my ſoul into the Ocean of thy unexpreſſable and infinite goodneſs. Thus, even thus thou raiſeſt up thoſe that are fallen, comforteſt thoſe that are afflicted, healeſt thoſe that are ſick, ſtrengtheneſt thoſe that are weak, inricheſt thoſe that are poor, cloatheſt thoſe that are naked, and ſetteſt poor Priſoners free, that

they may freely rejoyce in thee; and this joy I am ſure none can, nor none ſhall take from me, for being thus redeemed and made free by thee, O Chriſt, we are free indeed, and ſhall with thee enjoy perfect freedome and Liberty.

And now, O Lord God, what ſhall I render unto thee for all thy many and ſpecial mercyes which thou haſt been pleaſed ſo richly, gratiouſly, freely, and plentifully to pour down upon my poor ſoul and body; I have nothing to offer thee but what is already thine own, all is thine, O God, I confeſs all mine is thine, and I am thine; give me I moſt humbly beſeech thee in Jeſus Chriſt, who is worthy, a heart according to thine own heart, that I may walk worthily before thee all the remainder of my dayes, not turning aſide or going aſtray, to the right hand of pleaſures, or the left hand of profits, and that I may make it my daily food to keep thy holy Lawes, yea my Heaven here on earth, to do thy will on earth as it is done in Heaven. Let henceforth all my thoughts, words, and actions tend to honour, and glorifie thee, my good God and Heavenly Father, making thine honour only, my honour, and thy glory my glory, redeeming the fore paſt time of my life, by an exact, ſerious, careful, watchful, and holy walking in thy moſt holy wayes, and never be truly ſatisfied, till thou haſt altogether ſanctified me in ſpirit ſoul and body; ſo that I may alwayes ſee my ſelf in thee, and thee in

me, and know my ſelf to be thine, and thee to be mine. Ah Lord, thou knoweſt all my thoughts, affections and deſires, yea my very heart, what then ſhall I ſay unto thee, make me I beſeech thee ſuch as thou would'ſt have me to be, fit me for thy ſelf, and take me to thy ſelf; do for me what thou knoweſt to be beſt for me, that I may glorifie thee, not what I will, but all that thou wilt, both on ſoul and body, that I may live that life, and dye that death, by which I may glorifie thee moſt, is all and the only deſires of my heart and ſoul, ſo be it Lord, ſo be it, *Amen, Amen.*

Ah Lord God, that knoweſt all things, thou knoweſt what is my end and ayme in publiſhing this thy work, thine it is, and I truſt thou wilt own it; and therefore I ſeek no other power to patronize or protect it, and thou owning of it, I care not who diſown it; thou eſteeming of it, I care not who diſ-eſteem it; thou approving of it, I care not who diſapprove of it, and that thou wilt do this, and bleſſe it too, unto the hearts of many, O Lord, I believe, and therein rejoyce, that it ſhall prove a Cordial to ſome, and a Corrifive unto others; a plaiſter of healing to ſome, and a ſharp Lance to make the wound deeper of others, even as a ſavour of life to ſome, and of death to others, to caſt down ſome, and to raiſe up others, to condemne ſome, and to juſtifie others, to give trouble to ſome, and peace to others; for ſome ſcoffing deriding

deriding *Ismaels*, rayling *Shemeies*, sinful Critical censures; I cannot but think it will meet within this sinful ignorant Nation, and times, because it hath not the false visage on which they prize, that is the invention and flourishes of the brain of humane Wisdome; for such, Ah Lord, it is not intended, neither by thee I know, nor by me, so I shall not I trust care for, or be a whit troubled at such Curs snarling or barking, for power, I know they shall not have to bite or hurt me. But some true *Nathaniels* in whom there is neither gale nor guile, some spiritually wise unto Salvation, that are able to judge of all things, having that anointing in them that is truth, and no lye, and which teacheth and instructeth them in the truth, many such I hope and trust it shall also meet with, and for them, and for them only, it is I hope by thee, O Lord my God, intended, and so thou knowest it is by me, that they with me may together Laud and praise thee, and give thee the honour due unto thy holy name, for all thy gracious works of wonders wrought in and on my poor soul. I know, O Lord, that what thou hast thus in the abundance of thy mercies given me, is not for my self alone, neither may I monopolize it to my self; hide away this my Talent in this my house of Clay, nor keep this Star, or rather Sun-light from others, but thou expectest and requirest I know well, that as I have freely received, so that I freely impart of it

and give it as thine unto others, that I should refresh them with the same refreshing wherewith thou hast refreshed my poor unworthy soul, and comfort, and make glad their hearts with the same comforts, that thou hast made glad and comforted mine, and give them to eat and drink of that true bread and water of life, wherewith thou hast so abundantly and frequently fed, feasted, solaced and refreshed me; and as it were inrich them with the true riches of saving knowledge, to know thee the true God and Jesus Christ whom thou hast sent, which thou hast, I praise thee, in some measure caused me to know to my Everlasting comfort; thus, even thus, I am sure, O God, is thy good will and pleasure that I Communicate and forget not what thou hast in so much love Communicated unto me, impart unto them all that thou hast imparted unto me. And I praise thy goodnesse, O God, for that thou hast given me a heart in some measure, heartily to desire it, and longingly, and lovingly, to imbrace with much comfort, joy, and content all occasions whatsoever to do it unto all, without any respect of persons to the poorest and meanest Creature (according to the flesh) as well as unto the highest in degree and honour among men, and that their Conditions blessed be thy Name makes no condition with me, for I account my self in very truth, Servant and Debtor unto all, both bond and free, young and old,

old, and would with all my heart and soul do for any of them what thou requirest and Commandest, yea me thinks I would give them what I have, and be without it, that they might have it; I would be hungry and thirsty, and poor, and naked, to feed, refresh, cloath and make rich their souls. I would most sincerely and willingly that they had all of them a double Portion of the gifts and graces of thy holy Spirit, which thou hast given me, to the end it might be well with them, and they might doubly praise thee.

Ah Lord, Stamp on their hearts the seal of thy Divine love; hide them under thy most sacred and glorious pavilion, that they may be kept safe from the evil day, and from the evil one, who continually seeketh to devour them, swallow them up, O Lord, into thy self, that they may be ever secure, dart, O God, a beam of thy Divine love, that by its reflection, they may have love to love thee again as thou lovest them, not as to measure or degree, that I know well is in none, either on earth or in Heaven, nor cannot be, the most blessed Saints, Angels, Arch Angels, Cherubins and Seraphims, were the love of all those lovely blessed and glorious Creatures emptied into one alone, then even I know his would come short of thine, of thy love, O God, to that Creature whom thou lovest in the least degree (to Salvation;) for thy love is the love of a God, who is love that would

be but the love of a Creature, thine would be from thy ſelf alone, that would be from thee, and given by thee, ſo that the love (which in ſincere love) I thus in Jeſus Chriſt begg of thee for them, is, that they may have true love for thee and thine continually, that it may continue with them and in them unto the end, till that thou ſhalt ſo fill them with that firſt choyce, and chiefe grace, that they all may be as thou art (in a degree) all love.

Ah Lord God, confound I pray thee the wiſdome of the wiſe (I mean thou knoweſt) the worldly wiſe, bring down their pride, and ſtaine their glory, ſuch as will go about to condemne what they cannot mend, and to marre what they cannot make; turn, O God, their wiſdome (as thou did'ſt Achitophels) into fooliſhneſſe, but preſerve them unto the end from ſuch a like end, and open the eyes of their underſtanding, that they may ſee and acknowledge the errors of their wayes and come ſpeedily out of them, and before ever converted unto thee, that their ſouls may ever live with thee.

Ah Lord God, what a moſt pittiful thing is it, and of all things to be lamented with, and in teares of blood, that any poor ſoul ſhould either live or die in ſin, that a ſoul which is of much more value then ten thouſand worlds, ſhould be for ever loſt and undone, for ſuch a baſe, vile, filthy

thy thing as is ſin, the very excrements of naughtineſſe; and by which, O God, thou that art worthy of all honour, art ſo much diſhonoured, and the Devil ſo much honoured. Ah how is it to be pittyed, and dolefully lamented, that ſo many poor ſouls ſhould believe lyes, and the Father of lyes (the Devil,) before thy word and thy ſelf, who art the God of all truth, and love; how great, Ah how great was thy love, O God, to ſave poor loſt ſinners, in ſparing and giving thy own only dear and beloved Son, to the moſt ſhameful and moſt painful death of the Croſs, to redeem them from ſin, death, Hell, and the Devil; and haſt thou not promiſed with him to give them all things. And Ah how great was thy love, O moſt ſweet Jeſus, who did'ſt ſo willingly ſubmit to thy Fathers will, and for the glory which was ſet before thee (for us ſinners) did'ſt chearfully endure the Croſs, and deſpiſe the ſhame, and ſo ſits down at the right hand of thy Father, to prepare there a place for us, and by thy continual interceſſion to prepare us for that place; and this thy ſitting down in glory at his right hand, ſhews plain that thou haſt done all that is to be done, that can be required, all as thou ſaid'ſt when thou gaveſt up the Ghoſt is ſurely finiſhed, our Redemption fully wrought and compleated, thy Fathers wrath appeaſed, and he well pleaſed. Ah Chriſt (with and in all humility of heart I ſpeak it) thou had'ſt

this

this spirit in thee, thou didst even as it were mis complain, ye will not come to me that ye may have life; and didst weep for and over *Jerusalem*, because her day of salvation was past, and thy holy spirit in the mouth of thy Prophet complaineth, and as it were lamenteth their sad condition; saying, Ah why will you dye O House of *Israel*. And further, how often doth this thy gracious and blessed spirit, O God, leave (as it were) thy bosome, and comes and sues and wooes us, that he may sanctifie and make us chosen and fit Vessels for thy use.

Ah Lord, thou knowest how often such like considerations have sadened my soul; that thou who art the God of truth, should'st be thought by so many (as it were) a lyer; for thy Word is not believed by them, but made as a thing of nought, trampled under foot, and cast behind the back; and Drunkards, Whore mongers, and such vile persons words be received, entertain'd, taken up, welcom'd and preferr'd before thee, O God, before thee, and thy Word, and all thy most gratious offers of grace. Now if such by thy good and gratious Providence, come to read these words, or of that which thou hast made me to write, I humbly pray thee in Jesus Christ thy Son, to pity him and pardon him. Ah fetch home, O God, all wandering Prodigals that are in far Countrys (that is) far from thee, feeding on Hogs and Harlots, which is, on their

own

own fleshly Carnal Lusts, and vile affections. Ah Father, I know thee to be full of love and compassion; Ah be thou pleased to do for all such as thou hast done for me, for such was my most miserable and woful condition; But I praise thy glorious Name, thou hast washt, and cleansed, and sanctified my soul. Ah be thou pleased to let them all taste of the same love and kindnesse, let them drink all of the same Cup, and eat of the same meat, and be cloathed with the same Robes, and have a like ring of Love put on their fingers. Ah let them, O Father, Lord of Heaven and Earth, be thus welcomed by thee, and owned by thee for thine own, and adorn'd thus graciously with thine own glory, that thou mayest delight in them, and they may make thee only all their joy, delight, and rejoycing. Ah that the Devil had fewer Servants, and thou, O God, who art all goodnesse had'st more, that he were cast off by all, and thy grace and favour accepted off; that he were disowned; and thou, O God, for ever owned, to be only worthy to be believed in, feared, loved, prized, magnified and praised; let these, and a thousand-fold more of thanksgiving, honour, and glory be given unto thy most sacred, and most glorious Name, who art God of Gods, and Lord of Lords, the very and only true God, blessed for ever and for ever.

Thus, even thus, O Lord, I have taken on me through

through the guidance of thy good ſpirit, to chatter a little as a Crane or a Swallow, and to ſpeak unto thee, and of thee with a ſtammering tongue; thou knoweſt how far ſhort & ſcant it is, to what I might would, and me thinks could ſpeak; if thou would'ſt be pleaſed to inable me to declare and ſhew forth what thou haſt in love and mercy ſtabliſht and rooted within me. But in my weakneſſe and ſcantneſſe, I truſt, O Lord, thou wilt be large, and by and with my little, ſpeak much to their hearts, ſouls and Conſciences; unto whom I can ſpeak but to the hearing of the eare, and though I had the tongue of an Angel, yet my words could not be effectual. *Paul* could ſpeak but to *Lydia*'s eare, it was the ſweet charming voyce of thy holy ſpirit that ſpake to her heart, and begat in her holy and Heavenly affections. *Paul*s planting and *Apollo*'s watering without thy bleſſing would be in vaine; all mans all is nothing at all but emptineſſe, it is only thou, O God, that mak'ſt the ſoul, that only canſt ſatisfie the ſoul; and thou, who only art above Conſcience that canſt quiet the Conſcience, that thou wilt thus graciouſly and powerfully work on others hearts and lives, with this thy gracious work of grace, with which thou haſt ſo richly and plentiouſly wrought on mine, and in me, are my hopes, deſires, and hearty, humble and affectionate prayers, and for this end, and to bring glory to thy Eternal, moſt holy, and moſt glorious name.

I ſend it forth under the ſhadow of thy wings, to be protected. Ah Lord, hear me, and graciouſly anſwer me, and do for me and all thine, much more abundantly then I or they can ask or think according to the greatneſſe of thy goodneſſe, and the goodneſſe of thy greatneſſe; and all I humbly beg, ask, and crave in the name, and for the ſake and worthineſſe of Jeſus Chriſt the Righteous, thy dear Son, and my dear Saviour and Redeemer, for whom my ſoul doth, and ſhall ever praiſe thee, and to him with thine own ſacred, holy, divine and glorious Majeſty, and bleſſed ſpirit be now and alwayes given by me and all thine, as all due is and to none elſe, honour, glory, power, might, dominion and thankſgiving for ever and for ever, *Amen, Amen.* ſo be it, Lord ſo be it, *Amen*, and *Amen.*

IF then all this thou wilt receive,
Thou must thy self of all bereave:
Thou must thy self for ever loose,
If Christ thou wilt for ever choose:
And if this choyse thou here dost make;
Christ will thy soul never forsake:
For if thou dost to all sin dye,
Thou shalt with him live Eternally:
Where all his glory thou shalt see,
And live in him, and he in thee:
To shall no more be two, but one,
As is the Father and the Son:
Eke with the Holy Ghost all three,
Shall give themselves to live in thee:
All blessed gift and blessed life,
Where all is peace, no war, no strife;
Where time shall never wear away,
Where is no night, but all is day:
Which day shall never have an end,
And all our work shall only tend,
To give God praise for all his love,
Who sits above all powers above:
Those three in one, and one in three,
That blessed were, are, and shall be:
Beginning they had never none,
And therefore end shall not be known.
All time that's past, is with them present,
And that to come is never absent.

Therefore

Therefore in them thou all ſhalt ſee,
That paſſed is, and what's to be.
Which ſhall thee fill with ſuch great joy's,
That thou ſhalt ſtill lift up thy voyce.
And with the Angels, and bleſſed ſing,
Praiſe to our God, Praiſe to our King.

Let all praiſe, honour, and glory be given to God, the God of all glory, from whom I have received all that I have, both to will, and to do.

FINIS.